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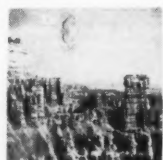
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No. 1199 RUDY ATWOOD, Piano

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No. 6061—TONY FONTANE, Tenor

Tell Mother I'll Be There; He Keeps Me Singing; I'd Rather Have Jesus; Jesus Is All the World to Me; God Will Take Care of You; Where He Leads Me; Does Jesus Care; I Am Praying for You; Near the Cross; In Love with the Lover of My Soul; Patiently.



No. 1295—CHRISTIAN FAITH ORCHESTRA, RALPH CARMICHAEL

Near to the Heart of God; Fairest Lord Jesus; Be Still My Soul; My Jesus as Thou Wilt; Pilgrim's Song of Hope; Beneath the Cross of Jesus; Savior Like a Shepherd Lead Us; Sweet Peace the Gift of God's Love; The End of the Road; Take the Name of Jesus with You.



No. 1267—CHARLES TURNER—Missionary Songs

What Shall I Give Thee Master; Bring Them In; Follow, I Will Follow Thee; Let the Lower Lights Be Burning; Open My Eyes; Send the Light; Jesus Shall Reign; Rescue the Perishing; I'll Go Where You Want Me to Go; Throw Out the Life-line; Bringing in the Sheaves.



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Each Step of the Way; Christian Fellowship; How Great Thou Art; Will You Meet Me; If Man Should Reach the Moon; It Is No Secret; Lord Keep Your Hand on Me; Does Jesus Lead the Way; The Truth Shall Make You Free; Dumb Ole Country Boy; I Walk the Glory Road; Until We Meet Again.



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No. 1249—JOHN GUSTAFSON, Tenor

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No. 1231—HAVEN OF REST QUARTET

The Child of a King; Tho' Your Sins Be as Scarlet; Never Alone; Hiding in Thee; Blessed Calvary; Jubilee; Valley of Peace; I Never Walk Alone; Joy of Salvation (Medley); At the Cross; I Love to Tell the Story.

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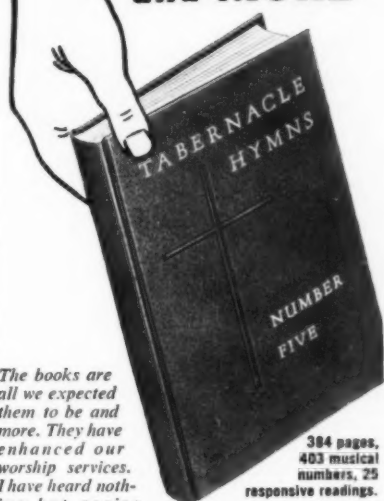
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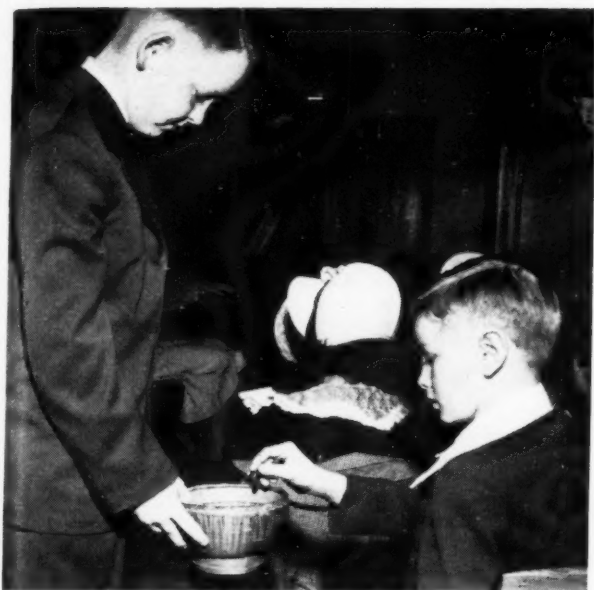
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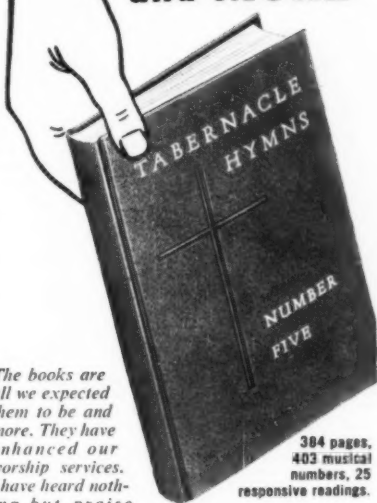
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This Month

THE Christian parent and the Christian Home exert tremendous influence on children and young people. This Christian Home issue is presented for those parents and interested friends who want to know how best to bring up their children in the nurture and admonition of the Lord.

E. Eugene Williams, a minister with an extensive counseling ministry among college students, discusses particularly troubling situations between parents and youngsters, "Three Trouble Spots for Parents." Mr. Williams is pastor of the East Lansing Trinity Church, a church which is the outgrowth of prayer on the part of dedicated Christian faculty members of Michigan State University and their families.



Williams

For those mothers who are kept at home by young children and feel they are not doing missionary work in this

place, Lenore M. Honline suggests a field of service. Every one has to deal with door-to-door salesmen, but Mrs. Honline has made these people her mission field. She shares the things the Lord

Honline

has taught her in "Welcome, Peddlers, Agents and Solicitors!"

As this is being written, the Billy Graham crusade in Australia has just closed. Our report on this working of God is by J. Howard Kitchen, a man who has spent a great deal of time in close contact with the services. Mr. Kitchen recently retired as editor of *New Life*, Australia's one national evangelical newspaper. He is currently managing the Keswick Bookstore in Melbourne.

Every parent and teenager will want to read the YOUTH SUPPLEMENT article, "Are You Ready for that Rod?" by Lowell Saunders. Mr. Saunders, recently ordained to the Baptist ministry, is continuity director for Radio Station WMBI in Chicago. He has worked a great deal with young people and speaks their language.

THE COVER



cover by
H. ARMSTRONG
ROBERTS

A party, children, happy parents. These are some of the things that go into making up the theme for this issue. What are we talking about? You guessed it! It's the "heap o' livin'" it takes to make a home.

Moody Monthly

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MOODY MONTHLY

THE CHRISTIAN SERVICE MAGAZINE

Volume 59, No. 12

August, 1959

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Our Moody Readers

Timely Help

"Mormonism—on the March" [June] is such an outstanding article! Thank you for giving us such pointed and timely helps as this. It is rare to find such a wealth of information so helpfully given in such concise form.—Mrs. Roger Congdon, Portland, Ore.

On Ecumenism

The April editorials were of special blessing to my heart. You are not ashamed to be numbered among the fundamentalists. Your reminder "... that we should be concerned about the purity of the Church as well as the peace of the Church" comes at a time when the leaders of the ecumenical movement, which includes all the major Protestant denominations, in their zeal for organic union have disregarded the admonition of the Holy Spirit as recorded in James 3:17: "For the wisdom that is from above is first pure, then peaceable..." As usual, these leaders have the cart before the horse.—William L. Dambach, Cape May, N.J.

All Things Are Possible

The general view of pastors and church workers as well as laymen is that the world is sorely disturbed by the actions of Russia. Yet I have never heard a pastor ask the congregation to pray for Russia. I have never heard a broadcast that has asked for prayer for Russia. I have never read a periodical that has asked that God intercede with Russia and turn her from her evil ways. Are we having this trouble with Russia because we don't pray for her? I believe that God can change even Russia.—H. L. Arnold, Mohawk, N.Y.

Spurgeon and His Church

In "God At Work" [April], Gordon Chilvers gives a very garbled account of C. H. Spurgeon's meeting with Dr. Angus with a view to Spurgeon's college training. The meeting took place, not in an inn, but in the Cambridge house of Mr. Macmillan, the publisher. After the episode of missing Dr. Angus, C. H. Spurgeon wrote to his father but he made no such comment to an unknown lady as given in [the article].

You will be glad to know that the rebuilt Spurgeon's Tabernacle is to be opened on Saturday, October 24, 1959.—E. W. Hayden, Pastor, The Metropolitan (Spurgeon's) Tabernacle, London, England.

A Man of God

I really enjoyed your story in May on Brother Harold L. Wildish ["Spokesman for God"]. He is well known to me as a real man of God.—Claire Lynn, Manchester, Mo.

A Student's Responsibility

May I commend you and the author for "Out of Focus" [May YS]?

I have always maintained that the prime responsibility of the Christian student is to be a good (student), regardless of the number of church activities. It is good to see this in print. You will be criticized very severely for taking this position. But, by the same token, you will encourage some Christian parents who have felt the same way but, for fear of some church Pharisees, have been reluctant to speak out.

May there be more such courageous articles.—Elwyn Stafford, Pastor, First Baptist Church, Collinsville, Ill.

On the Home Field

Since I have been on this field, I have sent M/M to just about every home. Many have said how the well-written and timely articles have met their needs. There is a real need to put good, sound, Bible-believing material in young Christian homes, and I feel that Moody MONTHLY fills that void very well. I also can pick up Radio Station WMBI quite well, most of the time, and do enjoy it so much. It is also a big help to me in my work.—Reuben A. Hendrickson, Rockville, Ind.

Our Missionary Friends

We are most grateful to you for sending M/M to us so regularly. It is indeed a rich blessing to us old folks who seldom get out. How we praise God that you keep to the old truths of the Word of God! We enjoy every bit of it and then we pass it on.—Mrs. Fanny Glass, Rio de Janeiro, Brazil.

MOODY MONTHLY is the only magazine coming to us, so you know we enjoy it. I have an orphanage and my children can read English. Some of them are also starting to read in the paper.—M. Clark, Idiofa, Belgian Congo.

We have enjoyed reading M/M each month and have received great blessing. The Lord has refreshed our hearts and encouraged us along the way.—William Vandergrout, Moroubas-Bakala par Bambari, Central African Republic.

Pro

We think the magazine is better with each issue. The increased number of pictures makes it more attractive to new readers. Our teenagers generally find one or more articles to read besides YOUTH SUPPLEMENT. True stories from the mission field particularly appeal to them.—Mrs. Peter W. Smith, Cumberland, Md.

Con

I'm very disappointed with M/M. I'd say there are not near enough deeper life messages. You write articles that aren't interesting to the average reader. I'm a conservative lay preacher and the magazine lacks in real deep Bible messages.—Carl Stevens, West Sumner, Me.

Moody Monthly

report

WORLDWIDE NEWS • Charles T. Lampman, editor

One Man's Search for a Name

The almost incredible story of an old Burmese man who walked a total of 360 miles to secure a book that would tell him about Christ was told in a recent newsletter of the Committee on World Literacy and Christian Literature.

"An old man in the Kachin hills of North Burma had never had a chance to go to school. . . .

"Having learned how to read and having heard that the missionary had a big book that told about Jesus, he wanted to go down-country and get the book. He walked 90 miles and when he came to the missionary, he asked for the book that told about God. The missionary asked him if he wanted the big book or the little book, for the Old and New Testaments were bound separately.

"The old man thought he might as well get the big book. "The old man thought he might as well get the big book, so he said, 'I want the big book.' Wrapping up his purchase carefully he walked the 90 miles home.

"When he got there, he started looking for the word 'Jesus,' because he had been told the book was about Jesus. Although he looked through the book very carefully, he couldn't find it. Thinking he had overlooked it, he hunted through once again.

"He was in the process of going through the Old Testament the third time when someone came to his village who was able to tell him that he had the wrong book to find the name of Jesus. He discovered that he wanted the smaller book, the New Testament.

"He walked back the 90 miles and got the New Testament. When he returned home, he read about Jesus, and afterwards said, 'I believed immediately!'

"Later, this man became a pastor."

PARADES

S.S.U.: An estimated 175,000 Sunday school pupils from Brooklyn and Queens churches marched through the streets of the two New York City boroughs. It was early in June, and they were celebrating the 130th annual Anniversary Day Parade of the Brooklyn Sunday School Union. The first parade in 1829 had representatives from only four Sunday schools; this year the event drew marchers from over 500 Sunday schools.

Called by its sponsors "a living symbol of a community's faith in religious values" and "a children's crusade in modern dress," the annual parade is being repeated in scores of other cities throughout the country. Marchers and special floats gave interpretations on the theme, "Christ Lives, Trust Him," based on I Timothy 4:10.

C.C.A.: Nearly 6,000 children, members of Spanish Protestant churches in New York City, marched up Third Avenue in a parade sponsored by the Christian Children's Association. This was the second annual march by the Spanish children, most of whom had also been in the Sunday school parades a week earlier.

RADIO

Network: A Lutheran church in Washington, D.C., is using what they call "God's Little Network" to make it possible for members who are shut-ins to attend both church services and Sunday school classes. The "network" is an intercommunications system extended beyond the confines of the church. A private telephone line is leased by the month with a "church station" at one end and a "home station" at the other. Originally serving four homes, the network is now increased to six, with more planned as equipment becomes available.

Memorial: A former organist who was a shut-in for the last several years of her life was memorialized by Alsace Lutheran Church, Reading, Pa., with installation of radio broadcasting equipment that will enable shut-ins and others to hear the church's worship services. The equipment was dedicated in memory of the late Mrs. Raymond W. Lease, organist and choir director of the congregation for more than 42 years. Dr. Lester E. Fetter, pastor, said the purchase was made possible by friends and members of the congregation who knew Mrs. Lease and served in the choir she directed.

Cooperation: Missionary cooperation in Japan between the Mennonites and China Inland Mission has resulted in a ministry of radio evangelism on the nine stations of the Hokkaido Island network. Follow-up work is divided between CIM and the Mennonites, each being responsible in the areas where its mission program is in progress.

(Continued on page 27)

August, 1959

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EDITORIALS

Parental Responsibility

Someone has said anarchy does not begin in the streets of a nation but in its homes. What of the anarchic spirit that seems to prevail among our youth today? A blanket indictment of homes and parents would be manifestly unfair. But it seems to us that conditions may be directly traceable to the lack of home training during the formative years.

The school's responsibility lies mainly in the field of the intellect, and it cannot be held primarily responsible for the shaping of moral and religious character—though much more could be done along that line. The church, with, at the most, only a few hours a week to touch the children's lives, cannot be expected to meet the need. Only the home, one of three great training grounds for the building of character and personality, is left.

Reluctantly we must admit that many parents have capitulated to the spirit of the age and surrendered whatever authority they possessed when their families began. More than that, in many homes the parents have so long neglected their own spiritual life that they cannot themselves provide the spiritual training their children need, nor provide sufficient moral example for them to follow. There is need in these days for sober introspection by Christian parents, a frank soul-searching that will lead to an honest self-appraisal and a determination to correct an increasingly tragic situation.

Most of all, a re-establishment of biblical parental authority is in order. This reassertion of a God-given responsibility may not make us "friends" with our children—which phase of parent-child relationships is being greatly overstressed—but it will have a long term value. Some day our children will thank God that their parents cared enough for them and were sufficiently concerned about their highest good to place principle above expediency. Stronger than any other argument is this, however, that God expects us as parents to accept this responsibility and will one day hold us accountable for it.

The Worship of Intellect

There are always dangers in the quest for intellectuality. One of these dangers is that of looking down one's nose at those who have not attained. Another is that of putting too much confidence in what intellectuality can do. Another is the danger of forgetting that there is something more important than erudition and capability in argument. These perils, very real for all, are especially dangerous for the child of God.

Let us not be misunderstood. We are not for carelessness in scholarship. We are for the best of training for a Christian young person as God may open doors and indicate usefulness in such preparation. We are only warning against certain dangers which all too often find expression when such a course is followed.

For the child of God the peril of pride should never master him. As a matter of fact, even non-Christians should not falter here. It is an acknowledged fact that many people of the highest attainments, men and women who have made the greatest contributions to civilization, were most humble so far as their own ability and work were concerned; it is understood as one of the elements of true greatness. But the Christian has the added factors which ought to be self-evident: he is what he is by the grace of God (cf. I Cor. 15:10), and no man knows anything as he ought (cf. I Cor. 8:2).

It is in these other areas in which we seem most in

danger of missing God's will and favor. There are two observations we should like to make—we trust helpfully.

First, let us remember that there are some things settled finally for the Bible-believing Christian. True, these truths may need to be restated, not because they are different, but to make them meaningful in a new context of time and people. But let us not mistake the matter, the verities of the faith are just that—verities. Let us be sure, therefore, that we do not water them down in the attempt to speak them in a language in which they may currently be recognized and have meaning in the light of present questions. The truth is unchanged and unchanging.

Second, let us be sure that we understand that God's work is carried on by meeting His demands for usefulness in His hands. It is true that some unbelievers may be impressed by our logic, that some may even be brought to the place where they will seriously consider the claims of Christ. But in the vast majority of instances we know anything about, the determining factor, the thing which brings the sinner to decision, is not an intellectual broadside, but the Holy Spirit's use of the Word of God backed by a consecrated life.

This is true though the means may vary. Maybe it is the Christian's consistent testimony. Maybe it is an act of kindness at a time of need. Maybe it is a pleasant disposition that reflects the joy of a soul which knows the presence of Christ. In any case it is likeness to the Lord Jesus that so often seems to be the way to a human heart.

After all, whatever our mental attainments, let us be sure that it is God's Word which He blesses and uses. So often human brilliance just gets in the way. Let us write large in the halls of our hearts and minds: "... by my spirit, saith Jehovah of hosts."

The Hitchhiker

To every motorist who drives the nation's roads, the figure by the side of the road with his hand upraised and his thumb pointing the direction he wants to go is a familiar sight. His name is "hitchhiker"! And his number is legion.

The hitchhiker is an interesting person. There are doubtless many exceptions, but the behavior of most of them indicates a beggarly philosophy of life.

Consider. He wants a free ride. He assumes no responsibility for the funds needed to purchase the car, the gas to run it or the cost of maintenance. He expects a comfortable ride and adequate safety. He assumes the driver has insurance covering him in the event of accident. He thinks nothing of requesting that he be taken to a specific place even though it entails increased mileage or inconvenience to his "host." He has even been known to spurn a ride because the car has no radio.

There is a situation even worse. Consider the person who demands all the benefits and privileges of the church without feeling the slightest responsibility for its support in money, time or service. And if he does not get all he thinks is his by some natural right, he is usually most demanding and critical.

He too is a "hitchhiker." He too is looking for a "free ride." And his number too, we are sorry to say, is legion.

What can the church do about it? Little, probably, except possess our souls in patience and pray that God will open his eyes to see the wealth of good things he is missing by being a "taker" rather than a "giver."

And before we declaim too loudly, let's look at ourselves to make sure that we are not one of them!

Why Be Half a Christian?

If Satan cannot keep a man from the grace of God entirely, he will do his best to keep him from full commitment. If you doubt it, look around you—or better yet, consider your own experience.

It is so easy to be "half a Christian." It is easy because of our natural lethargy. It is easy because of the old nature, because of the cares and distractions of this world and because of the attacks of the adversary.

Yet the "half Christian life" is a life of indecision and frustration. The believer who lives on the fringe has barred himself from the best which the Christian life offers. He is only dimly aware of the love, joy, peace and other fruits of the Spirit which God wishes to give him in abundance. He is uncertain in his choices because he has repeatedly set aside God's leading by refusing to do His will. He is constantly grieving the Holy Spirit so that he cannot more than glimpse the kind of fellowship with the Father and with His Son which I John tells him is his privilege. His prayer life is anemic and he bears but little fruit.

But God has not intended it to be so. Like Israel, the Christian has been called to be a living demonstration, being transformed "by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God" (Rom. 12:2). And this kind of life is within the reach of every Christian.

We would not seem to oversimplify what may involve a definite personal problem for the individual Christian—in surrender to the Lordship of Christ, in faith or in the practical problems of feeding on the Word or dealing with a besetting sin. Often, however, the point of beginning lies simply in commitment.

Is Christ important enough to come first every day in every matter? It was the apostle Paul who said, "This one thing I do . . . I press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3:13, 14). Is that question settled? Does Christ come first with us?

Paul's further word to us might well be his word to young Timothy, "Meditate upon these things; give thyself wholly to them . . ." (I Tim. 4:15). Only as we do this will our profiting in the faith appear to all.

So Shines a Good Deed

The story is told of a traveling man who, seating himself at the table one morning, was asked by the waitress, "What can I give you this morning?" He replied, looking at the menu, "Give me some cereal, two boiled eggs, but-

tered toast, coffee—and a kind word."

He was undoubtedly expressing the longing of myriads of people in our world today. There is heart hunger abroad for simple kindness. This is quite evident by the eagerness with which people will engage in conversation with any genial stranger who opens the way through a smile, a request for the time of day or a casual comment about the weather.

Kindness costs nothing but the effort to cultivate a good habit. We are so quick to reprove; we should be just as quick to commend. It is a grievous fault to be so pre-occupied or self-centered that we have no time for others, when a warm, sincere and gracious word could make a world of difference in someone else's life.

"A man that hath friends must show himself friendly," the wise man said. So one who would experience kindness must practice it himself. "A word fitly spoken is like apples of gold in pictures of silver."

Untapped Spiritual Resource

It would be interesting to know, if one were statistically minded enough and had the time and inclination to do the research, how much money is invested in the hymn books used in worship services and other gatherings of the church. It would represent, no doubt, an investment of many hundreds of thousands of dollars.

Yet, most hymn and song books are used in only two or three services a week, with an average of three or four songs sung in each service.

What about the rest of the week? Except for special gatherings during the week, few people ever open a hymn book from one Sunday to the next. In fact, so little importance is attached to the hymns and songs used in the service that if one were asked to name one of them, or to repeat the words of one of the stanzas, he would be hard pressed for an answer.

One would hardly believe from this evidence that in the great hymns of the Church we Christians have an unequalled medium for expressing thanksgiving, worship, adoration and praise to our wonderful Lord. It is not merely coincidental that some of the greatest saints of God have been diligent memorizers of the hymns of the Church. Except for the Bible itself, no finer source of instruction in the doctrines of our faith can be found. Wherever the hymn book is regularly read and used, spiritual enrichment follows.

The Bible and the hymn book are companion books. We would heartily recommend using both in your daily devotional exercise.

Coming Next Month

HOME STUDIES FOR CHRISTIAN LIVING

There has been an increasing trend in recent years of adult secular education, and we cannot help but feel that Christian adults are also vitally interested. That is why we are offering, in cooperation with the Moody Correspondence School, a series of home studies on Christian living. We hope you like it!

WHAT CAN WE DO ABOUT EXCEPTIONAL CHILDREN?

Can such children be taught the basic Christian doctrines we hold dear? If you have any doubt, read this moving story of how one mother's agonizing personal experience led her into an amazing ministry—that of leading exceptional children into the joy and light of the Christian faith.

WAKE UP YOUR SUNDAY SCHOOL!

Most people will agree that the average Sunday school is doing a good job, but doing it rather aimlessly. The question naturally arises, can anything be done about it? The answer in this September article is a resounding yes, with some down to earth suggestions for giving your Sunday school the impetus it needs.

*I said, "Dad, why
do you always
leave the blessing
to Mother?"*

THE DAY FATHER SAID GRACE

By Pidge Early

THE family Bible always lay on the round, golden-oak table in the living room—in full view and easily picked up. "Like it to be handy" was Daddy's way of explaining to the pastor. We children often heard Daddy tell Mother, "I want the children to learn and know the pastor as a real friend. The day may come when the pastor will be the only one to advise them. One of these days I'll invite him to go fishing and hunting with the family."

Yes, our family fished and hunted together. We learned much of God and His creation during those times. I can remember sitting around a wood fire on a cold November day after a morning of hunting. We'd eat the lunch Mother had prepared the day before. Then we'd start off again, Little Brother carrying the gunny sack for his share of the quarry and Sister with her .22 rifle handed down when I had gained the honor of owning a .410. Mother walked by Dad's side in the outdoors she loved so well.

We were a clannish family. Folks in the church and neighborhood looked upon us with a kind of civic pride and used us for example in church class discussions and community gatherings.

But there was one thing lacking in our family which the outside world did not know. You see, it was not Father but Mother who was the head of the house. Not because she was domineering—she was never that. In fact she did not rule at all but led us all in a sort of guiding way—she called it part of her household duties. It was, according to her Bible, simply holding up the spiritual values.



✦ LIFE was not always easy with us. Once Dad lost his job at the store because he objected to empty liquor bottles banked around the foot of the basement stairs. He had also objected to the salesman gambling away their monthly check after the store was closed for the night, often playing into the early hours of the morning. The boss had said, "We're not running a Sunday school house, you know. I need no advice from my employees." And he fired Dad! That was a terrifying ordeal.

For a good two months after that, each night we would sit around, clad in our nighties and pajamas, while Mother read a Bible story. The family budget was dropping away slowly, and there was much pinching daily. Then each one would climb upstairs, kneel by the bed and pray his or her own quiet prayer that God would solve the situation.

"Our prayers will always be answered if we pray in secret," Mother would say, then she'd read from the Bible: "When thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly." And so secret praying became a beautiful and holy thing to me and also to Sister. We often talked it over together as we walked from school or church.

God did reward up openly, for Dad finally got a better job than he had before. A Jewish merchant, hearing of the ordeal, phoned Dad to come and see him, and Dad got a job and has worked for him ever since. Prayers are answered gloriously, but in His own time and in His own way. How I thank my heavenly Father for Christian parents!

✦ BUT what about the head of the

house? Who is it? God is ruler of all things by virtue of his creation of all life. But who was the head of my earthly house, Dad or Mom? Let me tell you.

On birthdays, Thanksgiving, Christmas and other holidays, we children had the pleasure of inviting our friends to enjoy the bountiful spread (as Dad would say), and always there was a blessing. Dad sat at the head of the table and waited till each was in his place and all was silent. Then came: "Mother, will you pray?" and Mother always prayed.

More than once I noticed that my friends gave Dad a serious look when the grace was over. Once, as we left the table, Sister's guest asked, softly and out of hearing, "Doesn't your Dad say grace? Who's the head of your house?"

It put me to thinking. I'd never heard my father say grace, and he only prayed aloud when the preacher singled him specially for a prayer. After that I began to pray in earnest in my secret closet! As I walked home slowly from school, with each quiet breath I prayed that Dad would say grace. And the years went by.

✦ ONCE the "head of the house" question came to me quite forcibly. One Saturday night, before going to bed, and while I was arranging our Sunday clothes, I overheard Dad and Mother discussing the church envelopes and how much each would give weekly. It seemed they didn't agree. Then suddenly I heard Mom say, "The Bible says the man is the head of the house."

That Sunday afternoon Dad and I took a walk through the woods. The trees were glorious and whispers seemed to come from everywhere. "Meditation days," Dad said solemnly.

I answered, "Nature is praying aloud, thanking God for the blessings Mother

is always telling us children about."

There was a long silence. Then I said, "Dad, the Bible says you are to be the head of the house. Why have you always left the blessing to Mother?"

"I'm just timid, I guess," he answered, grinning. Then he added, "But I won't be any more. I'll assert my fatherhood," and we laughed happily together.

That night at dinner Dad stood quietly by his chair while we all looked anxiously and curiously at each other. Then it came: "Since the Good Book tells us that the man is the head of the house, I'll lead in the blessing hereafter. And since I am willing to lead, I want each one of us to do his part in moving the family heavenward in prayerful thanks when I call you!" Each of us promised in verbal voice, "I will, gladly."

I'll never forget that first blessing Dad gave. It sank in my mind and heart. It went something like this: "Heavenly Father, the divine Head of our household, inspire us daily with a larger faith and a deeper assurance that there is no crisis which we cannot face and no hardship which we cannot endure when our minds and hearts are stayed on Thee and when we place our hands and voices in thy keeping. We thank Thee for all thy manifold blessings. Amen."

Years later I overheard my parents recalling the incident. "I always did as you wished," Dad said lovingly, "and you never asked me to say the blessing."

"The head of the house is the leader," Mother laughed. "You always did as I wished, Tom, but in everything else you took great care to find out just what I wanted you to do before you did it. You should have known better in this."

"Maybe that's the reason we'll celebrate our fifty-second wedding anniversary tomorrow!" teased Dad. END

The Home for Christ

Children have more need of models than of critics. Example is more powerful than precept. Actions speak louder than words. Would to God that every home were a church and every family a congregation of the Lord! Wonderfully fine Christian men and women have come forth from homes where only the mother had given her heart to Jesus. But this is rather the exception than the rule. The chances of success in Christian child training are far better when father and mother are both devout Christians, loyal in faith and godliness to the Lord

Jesus, and adorning the doctrine of God our Saviour in all things.

The atmosphere pervading a home ought to be not of this world. It ought to breathe the spirit of Christ. Words and actions, attitudes and ambitions ought to be dominated by love to Jesus and obedience to His will.

In many homes hangs a motto which reads: "Christ is the Head of this house, the unseen Guest at every meal, the silent Listener to every conversation." May it be expressive of real life in the home.—*The Adoring Heart*



H. Armstrong Roberts photo

ARE YOU THE PRODIGAL'S BROTHER?

By George B. Duncan

*Feeling sorry for yourself?
Many Christians miss
the feast because they prefer
to stand outside and pout*

THERE was the sound of music and dancing. It was a time of great rejoicing, and every one was having a good time—that is, all but one. One man was angry and wouldn't go in to the feast. This man you will remember as the elder brother in the parable our Lord told about two sons—the prodigal and his brother—recorded for us in Luke 15.

In verse 28 we come to the heart of the whole matter. "And he [the elder brother] was angry and would not go in: therefore came his father out, and intreated him." The whole incident illustrates a sphere of potential tragedy in Christian experience—indulging in the mood of self-pity.

♦ LET us begin our study of this passage with what I have called the *curse of self-pity*, the curse of nursing a grievance in our hearts. It's a curse because it's so destructive. And I want you to note that if you and I have been foolish enough to allow a grievance to take root in our hearts and minds concerning another, it will destroy our *happiness*.

We read that this man was angry. I ask you a very simple

question, "Have you ever seen a person angry and happy at the same time?" I haven't. If a person is angry, he just isn't happy. Anger destroys happiness. Resentment and rejoicing can never go together.

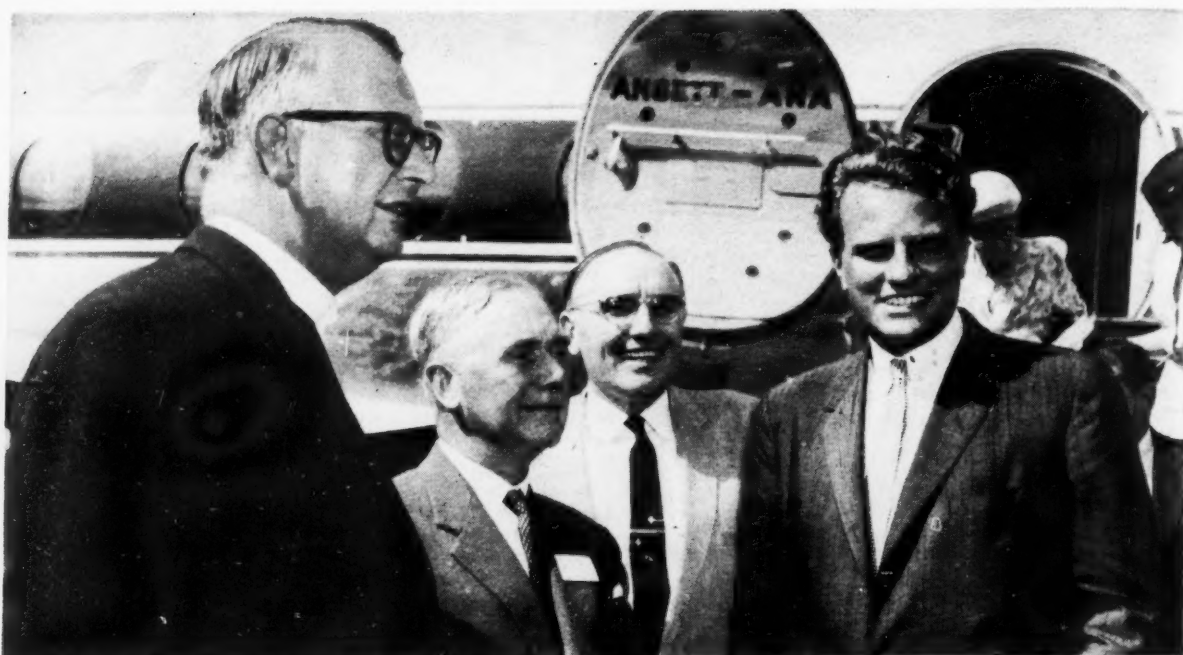
Yet our Christian life is meant to be a rejoicing one. We evangelicals do well to remind ourselves that the fruit of the Spirit is not orthodoxy, but character. The second quality of a Christian life truly lived, according to Galatians 5:22, is joy. "The fruit of the Spirit is love, joy . . ."

You and I are meant to live rejoicing lives, not on the surface of things, but down deep. And I suggest that if you have a grievance against someone or against even God Himself, you can't be a rejoicing Christian. The curse of self-pity is destroying your happiness.

The second thing anger destroys is our *usefulness*. We read that this man was angry and would not go in, therefore his father came out and entreated him. How much there was to do that day! It was a tremendously busy household. The servants were dashing here and there preparing the feast. The father just bustled around almost useless because he was so happy at the homecoming of his younger son. Thrilled with what had happened, he was there just supervising it all.

With all this tremendous amount of work to do there was one person doing nothing—this fellow outside. "He would not go in." Therefore his father came out and entreated him. Some ministers know what it means to go out and entreat someone to come in. "You know Mrs. So-and-So wasn't elected to the committee, so she's stopped coming." So the fact is reported to the minister that Mrs. So-and-So isn't coming to the Women's Fellowship any more. He heaves a sigh and off he goes; he calls at the house and entreats her to come.

A lot of time is wasted on Christians who have to be entreated. You've got to smooth their [Continued on page 40]



Billy Graham welcomed by church and state dignitaries on his arrival in Melbourne to open the Australian Crusade. Allan Studio photo

Striking conversions and record breaking

responses attest God's moving during

four momentous months in Australia and New Zealand

By J. Howard Kitchen

CRUSADE in LANDS D

It was a late Sunday evening in Sydney, Australia. In spite of the rain, a surging crowd of 5,000 people had gathered at the airport to bid good-bye to Billy Graham. Many in that crowd were in tears as his plane sped down the runway and disappeared in the distance. He had expressed the hope of some day coming back to these lands under the Southern Cross which seem to have won his heart. Certainly he had captured ours.

Just that afternoon (May 31), he had come from the closing meeting of the crusade in Brisbane, Queensland, attended by more than 80,000 people—the largest number by far that that rich sugar cane state had ever seen attend a religious meeting. Behind him lay four months of intense campaigning that had carried him for 10,000 miles through Australia and New Zealand. Ahead were the joy of reunion with wife and family,

a brief holiday in Europe and a longer rest at home before resuming other meetings in the United States, Africa (early 1960) and South America (1960 and 1961).

During the four months he had been with us, Dr. Graham had spoken to an estimated 3,242,000 people and seen some 142,000 make public commitment to Christ. The response averaged better than 4 per cent of those attending; in Adelaide it rose to nearly 9 per cent and in Wellington, N. Z., to 12½ per cent, representing some of the highest averages for any Graham crusade anywhere.

✦ Such results have taken us completely by surprise, for Australians for the most part are a sports-loving, tough-thinking race with a secular rather than a religious background. Humbly, Dr. Graham attributes this great success to the prayers of countless thousands in more

than 100 countries, and to the enthusiasm with which "Operation Andrew" (the idea that each Christian should bring unconverted friends to the meetings) was undertaken by the various churches.

The results of Dr. Graham's visit will influence the spiritual climate of these countries for a generation to come. A week after his departure, 170 persons joined St. Stephen's, central Presbyterian church in Sydney, and another 100 are waiting. Sixty new members were received at Wesley Church, Melbourne, the same day. And in Adelaide and Perth, Auckland and Christchurch there will be similar scenes.

Stories of conversion are so many, and some of them so astonishing as to border on the fantastic. A gunman handed in his revolver to a Sydney counselor, saying, "Can my sins be forgiven?" A burglar surrendered his kit of tools and



More than 3,000 inquirers came forward following message at opening meeting in Sydney—largest response for any first meeting anywhere.

E in the S DOWN UNDER

turned to the Saviour. An ex-prisoner was converted on his way to commit another crime. In Melbourne the railways and the taxation department received refunds of unpaid fares and undeclared tax dues.

In Sydney and Melbourne, more than 100 business executives found Christ. A governor's daughter came forward one evening. Nearly 1000 university students registered decisions. About 500 Sydney nurses took a stand for Christ at one meeting. A fifty-year-old man was saved from suicide. Husbands and wives were reunited, broken homes restored and erring boys and girls brought to the Saviour. "You have sweetened our home life," was the way Victoria's governor, Sir Dallas Brooks, put it at the final meeting in Melbourne, as he thanked Dr. Graham and his team for their ministry.

No wonder Dr. Graham declared shortly before he left that Australia is

seeing a spiritual awakening of major proportions. "In years to come, people will look back on these days and say, 'That was a time of revival,'" he said to me as we flew back together from Adelaide after his final meeting there.

"A tremendous impact has been made on the life of all our churches," Bishop Marcus Loane said on the "Hour of Decision" program on the final day of the crusade. "Sydney has never been so deeply or so widely moved before. The land-line relays have carried the crusade message to the remote parts of the state. We see evangelism as the primary task our glorified and risen Lord has committed to us. From the crusade meetings we carry away many vivid and inefaceable memories, especially of that last Sunday afternoon meeting. Dr. Graham has called us all to a fresh dedication of heart and life. He speaks with the voice of authority. His is a message of cer-

tainty in an age of uncertainty. A unique opportunity is now before the clergy, and a tremendous responsibility rests on them."

♦ To those of us who have had the privilege of watching the development of the pattern of a nation-wide crusade, the memories are truly "vivid and inefaceable." We recall the beginning days of prayer and uncertainty. Dr. Graham already had enough invitations to keep him busy with evangelistic missions to the end of his life; could he possibly come so far to our shores?

Then one thrilling day Jerry Beavan suddenly dropped down out of the clouds with a tele-recording made a few days before at the New York Crusade, bringing with him the exciting news that Dr. Graham would seriously consider an invitation from the Australian churches.

Committees were set up immediately



Leaving Sydney, Billy thanks committee chairman Bruce Ogden.



Team members Charles Riggs and Dan Piatt on last day of Sydney crusade.

in Sydney and Melbourne and unanimous invitations issued. Archbishop Mowll did not live to see the consummation of the plans he had been largely responsible for initiating; but his mantle fell on Bishop Clive Kerle in Sydney and Dean Barton Babbage in Melbourne. The leadership given by the powerful Anglican Church in these two key cities was outstanding and assured the full support of nearly all the Protestant churches. Lutherans, on the whole, refrained from participation, likewise the High Church Anglicans. Presbyterians were doubtful here and there, but the rest of the churches were whole-heartedly in support of the work of the crusade.

Soon Jerry Beaven was back in Australia again, joined by Walter Smyth, giving experienced guidance in the important early months of planning.

There were a few disappointments. Dr. Graham's sudden eye trouble—now, largely a thing of the past—delayed the opening in Melbourne for a week and cut the time in the two principle crusade cities from five weeks each to four. Smaller cities were disturbed that Dr. Graham could spare them only two or three days each. On short notice the dates for Perth and Adelaide had to be advanced by two weeks. Apart from these, there were planning problems aplenty, but they were due in almost every instance to the sweeping success of the whole campaign. Far from promoting and pushing some slow-moving organization, the American directors and their Australian counterparts found themselves carried forward on a flood-tide of keenest interest.

There were no buildings large enough to hold the huge crowds, and outdoor

meetings meant contending with the vagaries of the weather. Even the counselor-training classes encountered difficulties in finding adequate accommodations. Town halls and some of the largest church buildings were needed to contain the thousands who came with Bibles and notebooks to the weekly classes conducted by Charles Riggs and Dan Piatt. Had the crusade never progressed beyond this point, incalculable good would have resulted. More than 30,000 Christian men and women must have taken those courses in personal work, learning how to use their Bibles in winning others for Christ. The instruction, the fellowship, the prayer interest were a blessing from the very beginning.

♦ THE day came when Dr. Graham arrived in Melbourne to open his Australian Crusade. On our desk now are photographs of his plane taxiing to a halt, of the waiting crowds, of the cheery wave of his hand and his radiant smile.

We shall always remember the next two hours in the heat of the airport reception room, the long grilling by press and radio men and Dr. Graham's skilled and patient answers.

"What would you consider is the greatest sin a man could commit, Dr. Graham?" one of the reporters asked, hungry for sensational copy.

"Unbelief!" Dr. Graham shot back at him, quick as thought. And for the next few minutes he spoke to those in the crowded room on the sin of rejecting the Son of God.

Came the Sunday of the opening meeting. Jerry Beaven had been greatly attracted by Melbourne's stadium, just rebuilt after a devastating fire. Not one

pillar marred the architecture of this structure which provided seating for 7,500. We built an annex alongside to seat another 2,500 and put in closed-circuit TV at a cost of nearly \$20,000. Some of us, having watched the reports of Graham crusades elsewhere, shook our heads, afraid our accommodations were still utterly inadequate. Melbournians generally were cautious. All of us were completely inexperienced in handling crowds.

The meeting was due to begin at 3 P.M. An hour before the police insisted that all doors be opened to the vast crowds waiting. The stadium filled, thousands continued to queue in the rain. Within a few days it was clear that the stadium accommodations were far too small. In God's good providence, the Myer Music Bowl was opened in the Botanical Gardens the very day Dr. Graham arrived. On the next Sunday afternoon 65,000 were seated in the Bowl and on the sloping lawns nearby.

And so the story has gone on from success to success, from climax to climax, as Dr. Graham and his team have moved from one state to another, from Australia to New Zealand and back again. It has been the Lord's doing and marvelous in our eyes. "There is unanimous testimony to the blessing received," declared the Rev. Dr. A. H. Wood, president-general of the Methodist Church, after recent tours in Australia and New Zealand.

The president of the Methodist Conference in New South Wales (Rev. Bowyer Haywood), writing in the state which numerically saw the greatest results of all with some 56,000 registered decisions, made the following factual comments in his denominational paper:

Moody Monthly



Cliff Barrows, with crusade hymnbook and smile.



Songster Beverly Shea, man with a message.

"Certain facts are undeniable," he said. "Conversions have taken place, lives have been changed, and broken relations restored. Professing Christians have been spiritually stirred and challenged to more effective service. Beneath the seeming indifference of a materialistic age, a great spiritual hunger has been disclosed. The actual and potential strength of the whole Protestant church has been clearly attested, and individual Christians and individual churches have proved that, in spite of all differences, they can work together in Christian unity."

Mr. Haywood continued, "The power of prayer has been proved, both in opening channels of blessing and in uniting those who pray together." (In Sydney there were no fewer than 5,000 home prayer meetings linked by a daily radio broadcast during the four weeks of the crusade.) His final tribute was to the value of painstaking preparation, organized thoroughness and trained teamwork. With a quickened passion for evangelism, ministers and laymen both have seen themselves as partners—comprising a church with a mission.

♦ AND how we have come to love and admire the members of the team: Jerry Beavan and Walter Smyth, master planners and meticulous organizers, untiring travellers, skillful diplomats; Charles Riggs and Dan Platt, with their love for the Lord and His Word and gifts for selecting and training counselors; associate evangelists Grady Wilson, Joseph Blinco and Leighton Ford, with their Spirit-given abilities to draw and hold crowds in tens of thousands and see many won for the Saviour; Cliff Barrows, skilled master of assemblies and greatly gifted songleader with the ever-ready smile; beloved singer George Beverly Shea, whose golden voice with its crystal-clear enunciation brings every

word of his gospel songs home to our ears and hearts, supported by the skilled background music of pianist Tedd Smith; Bill Brown, who handled so capably all the details of organization from the office in Sydney.

We thank God for them all—and for those not mentioned—and have said good-bye with a sense of privilege for coming to know some of God's finest sons.

We thank most sincerely the American Christians who have given liberally to make this tour possible with no expense to Australian committees. The cost of all their travel and accommodation has been even heavier than was expected. At the close of the four months the team budget was said to be \$100,000 on the wrong side. We could have helped, for the giving of the Australian Christians has been equally sacrificial and generous, but the team wished to carry all their own expenses.

♦ ONE other memory stands out. It was the concluding afternoon of the Sydney crusade. Show ground and cricket ground adjacent had been packed to capacity with an estimated 150,000 people. Thousands upon thousands had come forward at the close of that rain-swept afternoon to declare their faith in the Saviour.

For a time there was a rainbow in the sky. Then slowly darkness fell, until high above the vast arena, spelled out in brilliant white light that could be read for miles, there remained the message that had appeared at every crusade meeting in Australia and New Zealand: "Jesus said . . . I am the Way, the Truth, and the Life."

These simple but tremendously significant words sum up the experience of past months. We have seen the Way; we have heard the Truth; may God grant us the power to live the Life! **END**

August, 1959

FIRST HAND

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*As it so often happens,
the children can point out
the areas of parental failure
quicker than anyone else*

**TOO
BUSY**

WHY do well-meaning parents often turn their children into neurotics? And why do young people with "every opportunity" for happiness develop emotional disturbances which, in the more serious instances, blight their entire lives?

Parents, anxious to do the best they possibly can for their children, often ask: "Where are we failing them?" "What have we done that is so wrong?" "Is it too late?" "How can we correct this awful situation?" "How can we still be the kind of parents that our children need?"

For the benefit of the growing army of deeply concerned fathers and mothers, three critical trouble spots in parent-child relationships are brought into focus here. Research for this study amounted primarily to listening carefully to emotionally-upset youngsters tell their stories. This is what they said.

three trouble spots f



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"My parents sure made a serious mistake when they had kids. They don't have time for us. They're always busy doing something. About the only way I can get to talk to them is to make an appointment!"

These words come from a high school senior. They point up the first big trouble spot—*too busy*.

A university freshman remarked: "Dad worked eight hours a day, five days a week. However, he never once tried to understand how much I wanted him to play catch with me or to take me fishing with him or to do the things that some of the other fathers did with their sons. Whenever I suggested that we do something together, he always replied, 'Can't. Too busy.' The situation never changed."

Another young lady informed me, "It was a rare occasion when our family ever did anything together. Both Mom and Dad work. Our kitchen is like a cafe-

proudly standing before their parents displaying or discussing something that means a great deal to them. Some parents become so proficient in their replies that they can give them without taking their eyes off what they are doing at the time. This is less painful for them, too, because that way they never see the hurt expression on the face of their child. Looking back upon this type of experience "grownup children" attending college have a number of things to say.

"My dad was sure the cold-fish type. Nothing ever excited him except fishing and hunting. He never knew whether I passed my grades or not. One time when Mom told him I fell off my bike and had to have three stitches taken in my forehead, he really came to life. His answer was 'Uh huh!' It was pretty much like that as long as I can remember."

Another said, "Mother never stood still very long in one spot. I recall com-

ined the writings of 73 representative psychologists. Out of their combined judgment he formulated a list of nine goal values which cause individuals to act. Among them were: (1) *recognition*, or favorable reputation; (2) *response* and affection; (3) *security*, or self-preservation; (4) *workmanship*, or the desire to create, to do things well. All four are involved in our consideration of this second trouble spot for parents.

Much wisdom is found in the Chinese proverb: "Be not disturbed at being misunderstood; be disturbed rather at not being understanding."

♦ A THIRD major trouble spot for parents produces neurotic children in large numbers—*too soft*. And yet the aim of the soft, over-permissive and over-indulgent attitude is, supposedly, to avoid the causes of emotional disturbances.

These parents follow a "relaxed" pat-

s for parents

By E. EUGENE WILLIAMS

teria. Seldom do we have a meal together as a family. I'll bet I've eaten six thousand peanut butter sandwiches in the last five years!"

Parents guilty of the "too busy" habit, real or imagined, should recognize this as being a dangerous trouble spot for the development of intense feelings of frustration by their children. The last place they want to find an "impersonal approach" is the home.

Some parents rationalize by saying, "Togetherness is a state of mind. You don't necessarily have to be at the same place at the same time to be together, do you?" The answer is that it is necessary to be together physically if the family is to be together spiritually.

The most effective parents are those who have a change of pace, who know how to alternate between hard driving and relaxed deliberateness. The always busy pace that never changes is the pace that hurts, and the injury list always includes the children. Slow down and do it frequently. Give yourself a chance to think about things that are important rather than merely urgent. Slowing down the body may well speed perception of what matters most. I have a hunch the children will then get a priority rating in the "what matters most" column!

♦ A SECOND trouble spot for parents occurs in the area of observation and appreciation—*not interested*.

The symptoms are the "Yeah" and "Okay" answers to the children who are

ing into the house on quite a few occasions to tell her what I was doing in the back yard or to tell her about the pretty butterfly I had seen. She always had one stock answer, "Okay, okay, now scoot along and don't bother me."

Compare this with the thoughtful mother or father who "just happens" to come upon her or his child doing something creative, like the making of mud pies in the backyard. Then there is the bending of a knee, the kindly look of interrogation, and the friendly "Say, that really looks like something special. What are you going to call it when it is finished?"

The answer usually takes about five seconds. That is, it takes about five seconds until the child really understands how interested Mother or Daddy is. After that it may take ten minutes to fill in the details! It's a wonderful investment in time and, from what I've learned in the counseling situation, it leaves a lasting impression.

"One of the things most lacking in our families today," says Dr. J. Louise Despert, author of *Children of Divorce*, "is the exchange of really deep, warm feelings between parents and children." Parents should realize that emotional coldness is a psychological defense. An example of this is found in the young lover who is "hurt" in a love affair and declares he will never allow himself to be hurt again. Chances are good he will never be loved again either.

It was Frederic Wickert who exam-

tern of child-rearing. A pattern, that is, that avoids overt conflict by "giving in" and "giving out" to the children. Rather than cause frustration the parents give in to the child's demands, refuse or neglect to set limits, and treat the term "discipline" as if it were a nasty, crude and unacceptable word.

They give out—often far beyond their means to do so—in order that their children will not be "deprived" as they believe they once were. The latter argument, of course, is a neat little twist on the direct approach of "keeping up with the Joneses, plus." The vicious circle is usually triggered by a remark from the child which begins with the words, "All the other kids..."

And what do the "children" say now that they are grown up and find it extremely difficult at times to deal with the competitive spirit of the age in which they live?

"My mother and father were certainly soft touches. I used to get a great deal of satisfaction from watching my parents squirm in their efforts to avoid offending me. It seemed funny then. It doesn't now." These words echoed the feelings of a graduate student who was failing to keep his course work up and was threatened with dismissal from the graduate program because of low marks.

What is the solution to this type of trouble spot for parents? The answer lies in a candid evaluation of what actually takes place when the "too soft" routine is followed.

Children need some kind of authority in the home. The parent who invariably lets the child have his way discovers, usually to his dismay, that the child doubts the parent's ability to protect him or feels that the parent doesn't care about him. Thus, the child is insecure. Overly permissive homes often produce indecisive children who have a hard time making up their minds. As psychologists point out, it is "the children themselves who complain most about the lack of adequately strict parents."

A child who never encounters opposition for sound reasons is being shielded from situations he may have a hard time facing later on. Children are not born with a sense of right or wrong. That is why the Scriptures teach parents to "Train up a child in the way he should go: and when he is old, he will not depart from it" (Prov. 22:6). While children are little they need to be provided with a sense of right and wrong.

Lack of direction, even in little things, may lead to a confused state of mind. Going to bed, for example, can become a problem to a child. He is weary but does not want to miss anything that might be fun. A firm "Time for bed!" solves

the problem he can't solve for himself.

Even adolescents, although they might be the last to admit it, desire a measure of adult control. It's a striking fact that teen-agers, in their societies and organizations, usually make more elaborate regulations for themselves than adults would make for them. Successful parents are those who set reasonable limits and stick to them. Reasonable rules, which include wholehearted go-aheads as well as definite hold-backs, are more like guide posts than straitjackets.

♦ OVER-PERMISSIVENESS is one thing; over-indulgence is still another. How often a parent will give expression to the thought: "I am certainly grateful that I can afford to give my children the comforts, the education, the things in life that I always wanted and never could have!"

This attitude disregards the fact that their own struggles were the foundation of their security. Now they want to deprive their children of a similar opportunity of finding out what life really is! Instead of learning the truth about money, for example, the child comes to think that it is something to be had

for nothing, something that he is entitled to by right. While providing the child social security, the parent is taking from him personal security, which is the greater loss.

If we were asked what is the most common cause of mental, emotional and spiritual instability, sense of failure and inferiority, our choice would be the practice of allowing children to act according to their likes and dislikes instead of according to sound principles and God's truths plainly set forth in His eternal Word.

Having children is a physical process, but the experience is spiritual as well. It is through the choice of spiritual values, where they conflict with material values, that true security is to be found. The secure child is one who comes to know what his parents stand for and realizes that they cannot be shaken from their standards by arguing or coaxing. This is the kind of authority that children learn to respect, because it is not the authority of age or force but of principle. Where the parents are sure of their principles, the child will be sure of his parents and the trouble spots should disappear!

Somebody's Children

BARBARA BILLINGS

Our little darling has bright golden hair,
Round baby cheeks, blue laughing eyes.
Our little darling has dimples to spare,
Soft chubby hands and a mischievous air,
Laughter like birdsong in cool morning skies.

*Somebody's children have thin, bony hands,
Gaunt hollowed cheeks, a desolate stare.
Somebody's children in faraway lands
(You see them in pictures on magazine stands),
Somebody's children, with long, matted hair.*

Our little darling has one special toy,
A new pair of shoes, a trunkful of clothes,
A child's bright winsomeness, brimful of joy.
We watch him grow up to a strong, healthy boy.
With vigor he romps, with good spirits he glows.

*Somebody's children are aged and worn,
Empty-faced children who sit in the street,
Clothing unkempt, bedraggled and torn.
Hunger-stalked children, bowed and forlorn,
Somebody's children with rag-bound feet.*

Our little darling is going on two,
He's tenderly cared for, lovingly fed.
Isn't it wonderful what he can do!
Sweet little sleepyhead when day is through,
Scrubbed till he's shining, tucked into bed.

*Somebody's children—for these too Christ died—
No father to cherish, no mother to weep;
Homeless, bereft, and no one to guide.
For them He left heaven, was crucified.
Somebody's children, haunting my sleep.*



STUDIES IN SECOND PETER

Part II: II Peter 1:12-21

Three Foundations of Faith

By S. Maxwell Coder

ALTHOUGH it is often difficult to prepare a simple outline of a portion of Scripture under study, no such problem faces us in II Peter 1:12-21, the second study in this series. The outline is clear. The apostle writes of things to be remembered, verses 12-15, then of things seen and heard, verses 16-18, and finally of things written in the Bible, verses 19-21.

That which Peter has already written about "these things" might seem sufficient to us, but this does not satisfy him. He goes on to say that he was determined not to be negligent in putting Christians always in remembrance of "these things," even though they knew them and were established in them. Further, for as long as he lived, he would stir believers up by putting them in remembrance.

If anyone spoke today as Peter did, he would be looked on as a fanatic. Is this not pressing matters too far? Certainly not to the apostle nor to the Holy Spirit who inspired him. Whatever we may have thought of "these things" before our present study, we can never think lightly of them again. They determine our usefulness, our fruitfulness, our steadfastness and our future entrance into the everlasting kingdom of Christ.

Look at verse 12. The word "wherefore" means "because of the far-reaching importance of what has just been written." Since, in verse 14, he is undoubtedly speaking of the written record we are studying, Peter evidently is referring to his determination to put believers in remembrance of "these things" during whatever time remained of his earthly ministry. We can picture him moving among the early converts to Christianity, urging everyone to be diligent in the cultivation of the outward evidences of their inward transformation.

Do any of us dare to think we do not

share in this responsibility? Negligence does not become a Christian today any more than it did Peter in his generation. Here is a motto for us. Faced with the duty and privilege of declaring the whole counsel of God, let us say with Peter, "I will not be negligent!" Let us remember that all Christians stand in need of exhortation, no matter how much they know of doctrine nor how well they may be established in the truth.

"Yea," writes the apostle in verse 13, "I think it fitting, as long as I am in this tabernacle, to stir you up by putting you in remembrance."

Why should people such as those described in the opening verses of this chapter need stirring up? Because there is a decay of knowledge. Well-known truths tend to lose their power to arrest and inspire. Therefore we need to hear old truths restated by men like Peter.

We hear many sermons; we read and re-read the Word of God. Is this wasted time, a futile effort? Not at all. The Christian life is a series of restorations. God never tires of our new beginnings. He leads us beside the still waters of His Word to refresh and restore our souls during the journey of life.

Peter's word for stirring us up means to rouse thoroughly. It is used in the New Testament of men awaking from sleep and of the calm sea being roused to a storm. Just as men grow tired and sleepy in their physical lives, so Christians must occasionally be roused, shaken and spiritually stirred.

What is the divine method for stirring us? By bringing to remembrance the Scriptures, no matter how familiar they may be. "Remember ye the law of Moses," says the Lord in Malachi 4:4. The Holy Spirit was given to "bring all things to your remembrance, whatsoever I have said unto you" (John 14:26). The

Lord's Supper was given so that we would be stirred to remembrance of Christ's death (I Cor. 11:24-26). A good minister of Jesus Christ is one who puts the brethren in remembrance of revealed truth (I Tim. 4:6). The message of Christ to the church of Ephesus, which had left its first love was "Remember therefore from whence thou art fallen, and repent" (Rev. 2:5).

✦ TWICE now the apostle speaks of his body as a tabernacle or tent. The words, "as long as I am in this tabernacle," reveal that he knew his body was only a temporary dwelling place in which he, the real Peter, was able to make contact with the world about him. He knew he would one day leave his tent at death, but he would simply put it off and continue to live in the presence of his Lord.

Unlike other men, Peter had definite knowledge that he was going to die, for the Lord had told him so. There will be a generation of believers some day who will not die but will be caught up while living to meet the Lord in the air (I Thess. 4:17). It could possibly be our own generation; it may be our privilege to go to heaven without dying. Peter knew he would not, because of the words of Christ in John 21:18, 19: "When thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee wither thou wouldest not. This spake he, signifying by what death he should glorify God."

The Spirit now revealed to Peter that the time was fast approaching when he must put off his tabernacle. His determination to stir up believers to remember the chief virtues was so strong that he planned (v. 15) to see that they would have "these things" in remembrance after his death. Did he realize that the very letter he was then writing would be

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read and studied by Christians all over the world throughout the entire history of the Church? We do not know, but we do know that this epistle has remarkably fulfilled his holy endeavor to provide for believers who should live after him.

★ The second division of this section speaks of things seen and heard by the apostles, verses 16 through 18. As though to justify his determination and zeal to keep "these things" always before the Church, Peter now declares that he saw and heard things never before seen or heard on land or sea since the beginning of history. He saw the majesty of the Son of God; they heard the voice of God the Father from heaven, "such a voice!" he calls it.

Peter had been talking about "the power and coming of our Lord Jesus Christ." The power of Christ fills the New Testament from the days of His miracles to the time when he will take His power and reign (Rev. 11:17). Peter can hardly say enough about our Lord's coming, from "the appearing of Jesus Christ" in I Peter 1:7 to his words "when the Chief Shepherd shall appear" in I Peter 5:4, and from His everlasting kingdom in II Peter 1 to the long discussion of "the promise of his coming" in chapter 3.

This key to Peter's preaching is worthy of more attention than we are able to give it now. The power and the coming of Christ encompasses the whole of Christian teaching. He has power to save; He has power to keep, equip and use us and to make us holy men and women of God in His service. He has power to lead, teach and transform us, to make us lights and firebrands and to turn the world upside down through us. His coming is the goal to which history moves, the hope of the ages, the redemption of the world from the curse and the beginning of the events which will usher in earth's golden age. These two themes were prominent in apostolic preaching; they should be prominent in ours today.

Why does Peter refer to the transfiguration of Christ in connection with His power, His coming and His majesty? Because the record of the transfiguration in Matthew 17 and elsewhere depicts Christ in His power and coming. Some have difficulty understanding Matthew 16:28, where the Lord said, "There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom." The difficulty vanishes if we ignore the uninspired chapter division and keep on reading. Matthew 17 begins "And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart, and was transfigured before them."

Christ's coming is here set forth in miniature. He is glorified in the midst of

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His followers. With Him are Moses and Elijah, one of whom died and one of whom was translated without dying, suggesting the saints, dead and living, who are associated with Him at His coming.

Peter, James and John actually watched while Christ received honor and glory from God the Father. This was an actual event, seen by human eyes and recorded afterward by holy men who had been there when it happened. It was so real that they heard with their own ears the voice of the Father from heaven, saying, "This is my beloved Son, in whom I am well pleased."

The three disciples remind us of Isaiah in the Old Testament and Paul in the New Testament. Isaiah 6:1 tells us that Isaiah also saw the Lord, and verse 8 says that he heard His voice, speaking audible words. The prophet was never the same man afterwards. He devoted his life to proclaiming the message God had given. In Acts 26 Paul tells how he saw the glorified Saviour enshrined in light above the noonday sun, heard His voice speaking in the Hebrew tongue. For him it was the beginning of a new life. First John opens with similar words, "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon."

The word which came to Christ from heaven was heard by the apostles. God the Father is still pleased to permit men to hear His Word. That Word is the Bible, and the key to hearing it with the understanding is association with Christ, just as it was on the holy mount.

Does some Christian wish he had been there on the mountain? He need not, for we have something better than the memory of even such an experience. They saw things we have not seen, and they heard things we have not heard. But we have something they did not have: the complete written Word of God to study throughout our lives.

★ This brings us to the third division of this part of our study: things written in the Bible, verses 19 through 21, one of the outstanding statements in all Scripture regarding inspiration. Briefly, these three verses say that we have the Word, and we do well to heed it, because it came from the Holy Spirit.

The margin renders the opening phrase of verse 19, "we have the word of prophecy made more sure." That is, the Old Testament announcements of the coming of Christ and His return to the earth are made more sure by such confirmations and fulfillments as were seen and heard by the apostles. Even though the canon of Scripture was not completed at the time Peter wrote, Christians have always rightly applied such passages as this one to the entire Bible.

How comforting it is to hear Peter casting his readers upon the written Word! He does not refer us to what men or religious systems may say about the Bible, but to the Bible itself. Dreams and visions have no place in his exhortation. Peter would have our faith firmly grounded on the impregnable rock of Holy Scripture.

We all have access to the Bible. It is inspired of God and "profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect" (II Tim. 3:16, 17). Confronting the Church of this century stand these words of the Apostle Peter, rebuking everything that denies the simplicity of the statement, "the word . . . whereunto ye do well that ye take heed."

One phrase in verse 19 is admittedly difficult, "until the day dawn, and the day star arise in your hearts." Some understand this to refer to the gradual dawning of light within the hearts of believers as they study the Bible, while others accept it simply as a reference to the dawning of that day when "there shall come a Star out of Jacob" (Num. 24:17), when "the Sun of righteousness [shall] arise with healing in his wings" (Mal. 4:2).

It is my own conviction that this latter view is correct, and that Peter is not writing of a spiritual experience awaiting the believer who grows in knowledge but of that future event when Christ will return as "the bright and morning star"

(Rev. 22:16). Christ has already shined in our hearts (II Cor. 4:6).

✦ VERSES 20 and 21 should not be separated, as though one speaks of interpreting the Bible now, while the other refers to how we got the Bible. Verse 20 should read, "no prophecy comes to pass (or originates) from any private interpretation" or individual effort by the prophet. The prophets were moved by a Spirit beyond themselves, so that they "inquired and searched diligently" into their own writings afterward (I Pet. 1:10). In a sense it is true that since the prophecies are the work of the Holy Spirit, they cannot be interpreted by private human wisdom any more than they could have been written by human wisdom. We need the Holy Spirit's illumination to interpret them.

What a remarkable revelation appears in verse 21! The will of man had nothing to do with the writing of the prophetic word, just as the words of man had nothing to do with it. Paul wrote in I Corinthians 2:13, "not in the words which man's wisdom teacheth, but which the Holy Spirit teacheth." Holy men of God spake as they were borne along by the Holy Spirit. Therefore the Bible is the Word of the living God.

One gem from this ocean of truth is worth all the pebbles from earthly streams. The longer we read the Word, the sweeter it becomes. Nobody ever outgrows Scripture; it widens and deepens with our years. Here is manna from heaven to feed us, a message from God to cheer us, a rule of life to guide us.

The Bible contains the answer to every problem of the human heart. God is its author, man's eternal bliss its end and truth with no admixture of error its subject. Its eclipse would plunge the world into chaos, its extinction would be the epitaph of history. This Book, on which we can pillow our heads when dying, is the Book we must study while living.

END

In Which Group Are You?

Gabriel to Zacharias:

"Thou shalt be dumb, and not able to speak . . . because thou believest not my words" (Luke 1:20).

Paul, quoting the Psalmist:

"I believed and therefore have I spoken" (II Cor. 4:13).

Peter and John to the rulers of Israel:

"We cannot but speak the things which we have seen and heard" (Acts 4:20).

There are two groups of Christians, those who cannot speak and those who cannot but speak. The little word "but" distinguishes between the two. The one group is so inflamed with love that they cannot but speak; the other so lacking in love that they cannot speak.—Source unknown

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*what do you
really want
from life?*

*is your
relationship
to God what it
should be?*

*does God have
a specific plan
for you?*

*do you know
how to find
God's will for
your life?*

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DR. WILBUR M. SMITH



IN THE STUDY

The Children and Revival

Due possibly to the Billy Graham crusades, we are witnessing the publication of a large number of books on revival at the present time. This is a healthy sign. Even though books in themselves do not bring revival, they often stir the souls of Christians to pray for revival and aid pastors in preparing for evangelistic campaigns in their own communities.

One of the latest works on this theme takes its title from Matthew 3:11, *And With Fire*, a fervently written volume of something less than two hundred pages by the Rev. A. Skevington Wood, minister of the Methodist Church in Sunderland, County Durham, England. Each of the sixteen chapters develops some one Scripture passage, ten of which are taken from Old Testament books and carry such interesting titles as "The Promise of Revival" (Mal. 3:10), "The Necessity of Revival" (Hab. 3:2), "The Conditions of Revival" (II Chron. 7:14), "The Nature of Revival" (Isa. 45:8), "The Price of Revival" (I Sam. 7:3) and "The Challenge of Revival" (Hosea 10:12).

A text which I had not particularly noticed before is the basis for the chapter on "Fruits of Revival" (Isa. 44:3-5). The use of this text so intrigued me that I undertook a little investigation to see if others had used it on past occasions, and I found they had. In his rich little volume, *The Children for Christ*, Andrew Murray has a chapter, "God's Spirit in Our Children," based on some lines from this text, a paragraph of which I would like to quote:

"But then everything depends upon the parent himself as a minister of the Spirit. He must live and walk, he must be led and sanctified, by the Spirit, he must speak and pray in the Spirit, and he must in faith claim and accept the promise of the Spirit for his child. It is possible, we said, that a child's profession, 'I am the Lord's,' may be of no value. This depends greatly on the parents and those who surround it; he takes the meaning of the words very much

from them. If to them it be the language of a joyous faith and consecration, the child unconsciously catches the meaning from the spirit in which he sees them lived out. If they watch over his weakness and continually speak words of help and encouragement, even the little child can, amid childlike stumblings and failures, prove the reality of the change of which this profession was the token."

✦ It was principally Spurgeon, however, who found rich things in these verses. In 1874, in the Metropolitan Tabernacle, he preached a sermon entitled "A Revival Promise," in which he said:

"These conversions will come from all quarters. The text says, one shall say, and another shall call, and another shall subscribe. Here is one who is the son of a deacon—we expected him to give his heart to Jesus. There is another, he is not the child of a religious professor but comes right out from an ungodly family. Ah, here is another, he had grown up and come to ripe years, having followed after folly and confirmed himself in sin, yet he comes forward for the grace of God has called him. One comes from the wealthy, another comes from the poor, a third comes from nobody knows where; but they will and must come, for God knows his own and will call them.

"They shall come from all trades and occupations, from all churches and denominations, from these little boys below me, I hope, and from you gray-headed people over yonder—one here, another there. We shall be wonderstruck as we hear from all corners and parts and places, 'I am the Lord's'; and again, 'I am called by the name of Jacob'; and again, 'I am surnamed this day by the name of Israel.' The work of divine grace does not run in a groove but breaks out where it seems least likely to do so. At one time it creates a revival at Samaria; at another time it saves a widow at Joppa or the eunuch on the road to Gaza.

"One memorable thing about the conversions wrought by the Holy Ghost is this, that these converted people shall be led to avow their faith. They shall not, like Nicodemus, come to Jesus by night. They shall not hope to go to heaven

creeping all the way behind the hedge, but they shall avow their allegiance. 'One shall say, I am the Lord's, and another shall call himself by the name of Jacob, and another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel.' The God of Israel shall be their God, and the people of Israel shall be their people."

Twenty years later, Spurgeon returned to the text, and the following paragraphs are taken from his sermon, "Converts and Their Confession of Faith." "Notice, first, that all confession of Christ must be personal; anything else is unreal and worthless. All religion that is true is personal; it has to do with the man's own heart. He is moved to it by his own conscience. His faith must be his own faith. His repentance must be repentance of his own sin. His coming to Christ must be his own coming to Christ. Nobody can perform your religion for you; it is not possible that anything like a sponsorship should be admitted into real, vital godliness.

"Here is a man who professes that he promised that you should renounce all the pomps and vanities of this present wicked world. Who dares promise such a thing as that? If I were to promise for an unborn child that it should have red hair and a Roman nose, I should be quite as reasonable as if I promised that any child should become a child of God. I cannot do it; it is not in my power, nor within the power of any man. In every act of religion you yourself must be concerned. The godliest mother can pray for you, but you will not be saved unless you pray for yourself. The most believing father may use his faith on your behalf, but you will not be saved unless you yourself believe.

"It is useless for one man to think that he can either believe or repent for another. You are born one by one, you will die one by one, you will have to stand at the judgment-seat of Christ in your own proper personality. You must each one humble yourselves before God and confess your sin and personally look to him who was lifted up upon the cross for our redemption and personally yield yourselves up to God.

Correspondence relative to "In the Study" should be addressed to Dr. Wilbur M. Smith, Fuller Theological Seminary, 135 N. Oakland, Pasadena, Calif.

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"Baptism, of which you have no personal knowledge, in which you have no conscious part yourself, is the mimicry of a confession, but it is not a Scriptural confession. 'One shall say, I am the Lord's,' but he would not speak for another. That other 'shall call himself by the name of Jacob'; and the two together cannot speak for number three, for he shall come forward, and 'subscribe with his hand unto the Lord.'

"My dear friends, I do charge you, understand that 'ye must be born again.' Ye must yield your hearts to Jesus, and this must be a matter of personal concern with you. National religion and family religion may be well if rightly understood, but nothing less than personal religion will bring anyone into the kingdom of heaven.

"This, then, is required of us by the Lord, that our religion should be personal. The gospel comes to us with its urgent call, 'Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.' To each convinced sinner who asks, 'What must I do to be saved?' the gospel says, 'Believe on the Lord Jesus Christ, and thou shalt be saved.' It invites you, my friend, as much as if there were not another person in the world; and the Word of God, if it comes with power to your soul, will come as distinctly to you as if you were the only person in the whole universe. It must be so; nothing but distinct personality will do in religion and especially in the confession that we make of our being the Lord's people."

Another Volume in the "Messiah" Series

One of the most prolific, scholarly writers on biblical prophecy in our country is Dr. David L. Cooper, founder and president of the Biblical Research Society of Los Angeles and editor of the *Biblical Research Monthly*. Dr. Cooper has written twenty books and numerous pamphlets—not as well known as they should be—which, by the generosity of his board of trustees of the Society, have been distributed with liberality to centers of Jewish thought and to outstanding Jewish leaders around the globe. His latest work is the fifth in a series on the Messiah, a volume he began as far back as 1936, *Messiah: His Historical Appearance* (Biblical Research Society, 4005 Verdugo Road, Los Angeles 65; \$5.00).

Although the book contains nearly 450 pages, only about one-half of these actually set forth Dr. Cooper's exposition. Many pages are occupied with long quotations from the New Testament, and 32 pages are devoted to indexes. Book I, for the most part, does not relate directly to the Messiah, but to principles of biblical interpretation, etc.; Book IV,

50 pages on the Mosaic doctrine of blood atonement, was a part of his book, *Man, the Creation, and Fall*, published years ago.

As one would expect, there are some excellent things in this volume, especially on the doctrine of the Virgin Birth, the significance of the Passover, the Olivet Discourse, and the conversion of Paul. At times, however, there seems to be a considerable disproportion of space devoted to various subjects.

For example, the Parable of the Wheat and the Tares is given only eleven lines, while Isaiah 7:14 receives six pages of comment. It seems somewhat disproportionate in a work designed to set forth the historical Messiah, to give thirteen pages to the call of Moses and not five lines in the body of the work to the very important final discourses of Jesus, those inexhaustible chapters of John 13-17. (There are three pages on John 16:7-15, but this is in the supplemental section of the work, taken from an earlier volume and not worked into the argument of this book.)

The indexes, I think, indicate a slight over-balance in the degree of consideration given to some areas of divine revelation; e.g., here are two references for "Gospel," but eight for "Antichrist"; two references for "Grace," but forty-two references to "Law"; forty lines of references to "Satan," and only six to "Rapture."

The author states that the period of Seventy Weeks of Daniel begins with the first year of Cyrus, 536 B.C., and ends A.D. 30, which totals 566 years, instead of the 483 years of Daniel. The author states that the solution to this problem is found in another of his books. This is unfortunate, for many will not have the book available and a paragraph here could have taken care of the matter.

Many will disagree with Dr. Cooper's theory, expressed in other works also, that the prophecy of our Lord, "nation shall rise against nation," was fulfilled for the first time in history in the first World War, 1914-1918, and thus World War I constitutes "the first birth pang, the pain warning the world that the time of the tribulation is near at hand."

In earlier writings, Dr. Cooper set forth the idea that the age must end within a generation of some thirty or forty years after that first World War. Now, however, he says the world has also had a second birth pain in the form of World War II; "there may be a third birth pain taking the same form as the first two. As to how many warning pains will come upon the world before the real labor pains set in, God only knows." This is a wiser statement.

I can hardly believe that the prediction of Amos (8:11), that there would be a famine of the Word of God, "began after Malachi had delivered his last message."

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Then the author adds, "Israel was there-fore without the fresh bread of life, new revelations from God, etc." But that is not what the text says: it says there would be a famine of "hearing the words of Jehovah." The Jews continued hearing the words of the Lord, right down to the time of John the Baptist, but they did not understand them or hearken to them.

Someone should have noted the setting of the statement on pages 94-95. In the letter of Pliny the Younger to the Emperor Trajan, the long quotation is said to be from Hurst's *History of the Christian Church*, but it is actually, word-for-word, from Pliny, though quoted in Hurst.

There are many good things in this book. It exalts the Lord Jesus; it throws light on a number of important passages in the Scriptures; it holds a high view of inspiration. All Dr. Cooper's friends will pray that it may lead many to re-investigate the truth of Christ as set forth in the Word of God.

The Conference

I'll Always Remember

By William Ward Ayer

CANNON Beach is unpretentious—a few rustic buildings nestling among towering Douglas firs a hundred yards from the broad, sandy Pacific shore.



On my first visit there, in 1954, the attendance was small, but I soon discovered the Holy Spirit was mightily present.

Ordinary Bible conference studies brought great conviction. The first to be smitten was a keen-minded but

unbelieving young university graduate who assailed me with a score of troubling questions. To answer all of them was impossible, but a few direct words concerning his basic need of Christ brought deep conviction, and the Lord entered his heart as we prayed in the shade of a tall evergreen.

William Jackson, a church member but unsaved, was leading the music. This young man with a classical baritone voice had studied and sung with the noted John Charles Thomas and had already had a varied musical stage career, having played on Broadway. Under the same evergreen tree, he not only accepted Christ as Saviour but dedicated his life and beautiful voice to Christ's cause. He is now in evangelism.

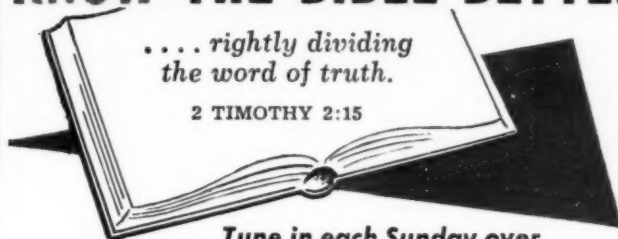
Several people of the little resort town seemed forced by divine power to repentance and confession. Glory lighted the faces of the little assembly.

I have spoken to thousands at Bible conferences on three continents, but Cannon Beach lingers in memory as a deep experience of God's wonderful saving grace.

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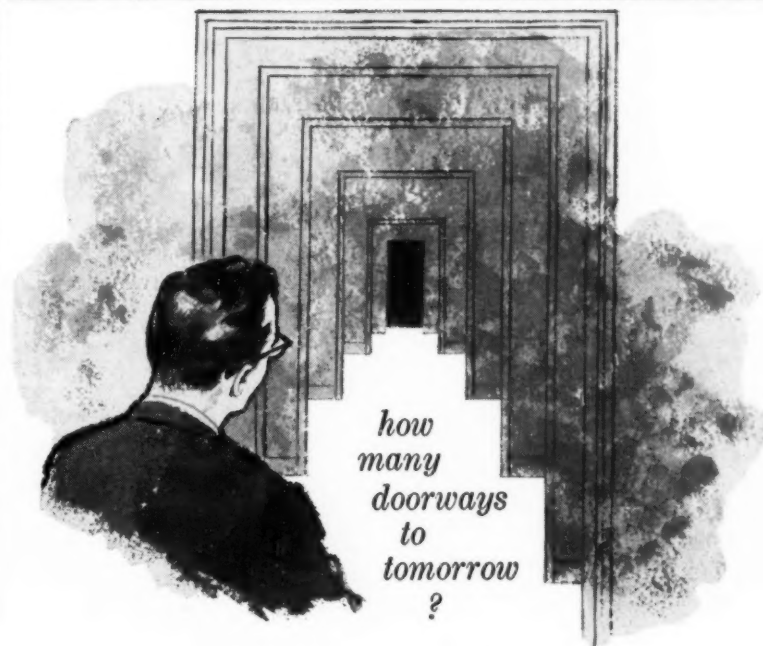


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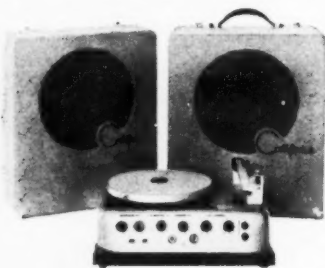
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OFF the RECORD

by bill pearce



» Despite the thousands of visible stars in the heavens, we only know about ten which are stars of the first magnitude. In other words, those stars which stand alone in their brightness.

As we listen to the hundreds of records that come to this department, there are very few that are able to wing their way directly to the heart.

Here's a new Bev Shea that I have an idea you'll all agree is outstanding, not in vocal technique or big production but in that spiritual simplicity that moves you to the Lord Jesus: THE LOVE OF GOD: GEORGE BEVERLY SHEA (RCA LPM-1949).

Bev has re-recorded here the title song, *The Love of God*, that prepares us for several of the old favorites: *God Will Take Care of You*, *Oh, What a Wonderful Saviour*, *Just As I Am*, *Grace Greater Than Our Sin*, *Holy Spirit*, *Faithful Guide*, etc. Some new ones to me were *How Long Has It Been?* (this has a real appeal), *God Is So Good* (this one sounded rather awkward and detached as far as rhythmic structure and confidence of the soloist were concerned), *Christ Is a Wonderful Saviour* (so good!) and *I Asked the Lord* (this to me was just a song to fill the record). My favorites are *Just As I Am*, *How Long Has It Been?* and *My Saviour's Love*.

The chorus and instruments under Ralph Carmichael's baton are a welcome relief from the previous commercial, impersonal sounds of some of Mr. Shea's earlier discs. The front cover has a nice color shot of Bev Shea, plus a tree, a Bible and a polka dot shirt. The photo reminds me that we're all getting slightly older.

This new one by Bev Shea got through to me. I'd invite you not only to hear it but to listen to it. It is outstanding because it communicates.

» Let me mention here that video appeal is a growing competitive factor in religious recordings these days. Companies are putting more thought, planning and money into the cover layouts of recordings. Zondervan is getting into

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Moody Monthly

the swing of things with some of their new work.

Here is a very nice cover setting, one of their latest: **WORSHIP IN SONG BY THE TEMPLE TIME CHOIR** (Zonder-van LP-541). This is essentially the same group heard on the well-known Temple Time broadcast sponsored by the Reformed Church of America.

Ralph Nielsen (tenor soloist of no small repute) directs this aggregation of quality voices in twelve select sacred numbers, spanning the styles from *He Watching Over Israel* (Mendelssohn's *Elijah*) to *In Times Like These*. The choir has a brilliant live sound. They put real brightness into *Blessed Assurance*. *Calvary Love* is a good one. *The Heavens Are Telling and Father, Thy Children Bow* were very impressive, adding stature to the repertoire.

The voices involved are from the Chicago area and are all top singers individually, good readers and have had a vast amount of varied experience. They work with unity in most instances, but at other times they sound like they're in competition with one another.

The one general criticism I have against the overall production is that much of the time the choir sounds cold and detached from the vitality (or even quiet intensity) which should describe some of the lyrics. Perhaps you might call it a lack of sensitivity.

The merits of this album far outweigh

the demerits, however, insofar as the musical technique is concerned. Generally speaking, I'd recommend this as a fine illustration of vibrant choral sound.

» Some months back we were saddened to hear of the untimely death of organist Les Barnett, a veteran console artist of long standing. To our knowledge, this is the last organ solo album Les recorded before he went to be with the Lord in the early part of March. He seemed to be a part of the electronic organ which in his later years was the expressive medium of his distinctive musical styling.

Les Barnett plays here **THE HYMNS OF FANNY CROSBY (WORD-3070)**. I'm certain we don't have to acquaint you with songs such as *Blessed Assurance*, *He Hideth My Soul*, *Pass Me Not, Near the Cross*, *Praise Him, Praise Him and Rescue the Perishing*. Two of his best renditions in this collection are *Saved By Grace* and *Safe in the Arms of Jesus*.

Mr. Barnett's early work in show business influenced some of his stylings but added a unique note at the same time, producing a flow and the easy listening for which he was so well-known.

This album reminds us once again that all who know Christ in reality will be with Him some day, be it soon or late. Therefore, we ought to work with a will, ere the hands of life's clock are still.

REPORT, Worldwide News [Continued from page 5]

Expansion: Roman Catholic mission leaders are working on plans for a powerful radio station somewhere in the Far East. The Vatican Radio said the reason for building the new station is that many Far Eastern countries cannot be reached at present by Vatican Radio transmissions.

Construction: Oral Roberts, Pentecostal evangelist, has announced his intention of establishing his own network of short-wave radio stations designed "to reach the entire world." He plans to begin construction "immediately" on a program estimated to cost \$3,000,000.

THE JEWS

Harassed: In Russia the Kremlin has recently stepped up its campaign against the practice of the Jewish religion in the Soviet Union. The repressive measures are centered in the Ukraine, but they have also been reported from many parts of the USSR, including Irkutsk in eastern Siberia.

Chief harassments: the making of Matzoth was forbidden in several leading Ukrainian cities; some 20 small Jewish groups were dispersed during the second day of the most recent Jewish New Year celebrations and all their Torahs were confiscated; in the Crimea, authorities confiscated 25,000 rubles raised by the Jewish community to rent a building for

a synagogue; in Byelorussia authorities have not permitted the rabbi to function and have forbidden ritual cattle slaughter or any other exercise of the Jewish religion; in Tula, just 150 miles from Moscow, use of a synagogue in a communal apartment was forbidden because a non-Jewish resident claimed he was disturbed by the prayers.

Aided: The first Jewish prayerbook printed in Russia in the past 42 years, even though it is not without propaganda overtones, is aiding the Jewish communities there. Some 3,000 copies have been published. Although religious training for children under 18 is forbidden in the Soviet Union, the new prayerbook contains the complete Hebrew alphabet, with combinations of consonants and vowels that produce phonetic sounds and simple sentences. By practicing the combinations, children are reading the prayers that follow.

Honored: The South African Jewish community in Johannesburg recently dedicated a memorial to the 6,000,000 victims of Nazi Germany's anti-Semitism. The memorial is a \$40,000 bronze array of six heroic fists, each clutching a giant shofar, or ram's horn, which has played a central role in Jewish worship for thousands of years. There are some 115,000 Jews in South Africa, about half of whom reside in Johannesburg.

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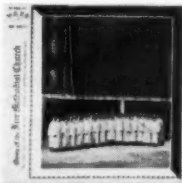
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Conductor

Produced by
Paul Mickelson

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• Multitude — Grant Unto Me
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NEWS BRIEFS

When youngsters and oldsters listen to the baseball games over radio station WJZM, Clarksville, Tenn., they are not bombarded with beer commercials. The local broadcasts of the Mutual network's "Game of the Day" series are sponsored by retail merchants, insurance agents, realtors, restaurateurs and other businessmen who forego even their own commercial advertising in favor of Sunday school and church.

In Corpus Christi, Tex., results of a survey of 400 laymen in five different church bodies has been released. Of these, 42 per cent rated their knowledge of the Bible as "not so good," 36 per cent rated it satisfactory, and 17 per cent, poor. Only 4 per cent felt they knew their Bibles well. Widely reported was a feeling that they were "bored" and sometimes "disgusted" with church organizational structures and would like to see more of the Bible and Christian principles taught.

DATELINES

Berlin: Church leaders in Germany are troubled by rumors that East German Communist officials plan to seize the Luther Museum in Wittenberg and convert the famous historical shrine of Protestantism into a communist propaganda center. The Reds would like to paint Luther as a social reformer and to link the Reformation with the peasants' revolt against the landlords. The museum contains a unique collection of Luther relics and other items related to the Protestant reformation.

Cuba: Recently, three leaders of the United Protestant Church of Cuba met with Fidel Castro. According to reports, Castro told them his new government does not plan to restore religious education in the new school system.

Scotland: Scotch Presbyterians live up to their overseas reputation, the General Assembly of the Church of Scotland was told recently. One pastor said they were "the worst givers in the whole English-speaking Presbyterian world." He told the delegates it was time the members stopped contributing "the loose cash lying around in their pockets" and started budgeting their financial support of the church.

NAMES IN THE NEWS

• **John DeBrine**, Boston disk jockey, recently was awarded the annual American Baptist Convention national radio award for his "outstanding contribution to religious radio programs." DeBrine's Songtime program is heard over 84 stations coast-to-coast. (He also directs Boston Youthtime, a weekly Saturday night teenage rally held in Park Street Church.)

• **Bob Pierce** preached to almost one million persons in Osaka, Japan, with 7,467 recorded decisions. More than 400 Protestant churches supported World Vision's sponsorship of the crusade. Many others made decisions as a result of radio and television coverage.

• **V. Benson** of Arcadia, Calif., is one of 75 American guides who have been selected to show Russian visitors through the forthcoming American National Exhibit in Moscow. Mr. Benson, graduate of Harvard University and Fuller Theological Seminary, was chosen, as were other guides, for his fluent knowledge of Russian and other Slavic languages, as well as his personality and appearance. They were selected from among 1,500 students and translators between the ages of 20 and 35 who applied for the positions.

The Bible Conference I'll Always Remember

By Dr. Walter L. Wilson

ABOUT eight hundred precious saints of God were gathered in the tabernacle to hear what their Lord would say to them. Nearly all had a Bible. There was a heavenly hush and a spirit of expectancy as they waited for that man of God, George Aldrich, to bring a message from the Song of Solomon.



I sat in the congregation beside another pastor. We had been in the presence of God in prayer before this particular meeting began and had told the Lord, in the words of David, "My expectation is from Him." The speaker began by showing the sweetness of the love of Christ as seen in the Song of Solomon 1:2. He described the tenderness, the loveliness and the beauty of our wonderful Saviour. He told of His precious name, and all that it means in salvation and in fellowship as described in verse 3.

Our hearts responded to the message as the Holy Spirit made Christ Jesus marvelously dear to our hearts. We were prostrated as was John when he saw Jesus glorified; overpowered as was Daniel by the river Hiddekel. After a time I turned to my pastor friend. "I wish Brother Aldrich would stop preaching," I said. "I am overwhelmed with the presence of Christ." He whispered back, "That is just what I was praying for. I am overcome with the sight of Christ."

Just then Brother Aldrich did stop preaching, for he too felt the wonderful presence of God. He closed with prayer, and the audience rose to leave. The people clung to the seats as they walked down the aisle; they clung to each other.

Twenty minutes of preaching had produced an eternity of blessing. Then I understood, "Flesh and blood cannot inherit the Kingdom of God."

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Moody Monthly



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Miss Henrietta C. Mears,
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Music THROUGH the Rafters!

By Allegra McBirney

It was only a "made-up" story, the kind that's hard to forget.

A certain congregation, used to its own simple singing, had as its guest one Sunday a professional singer who made the very rafters ring!

The congregation was thrilled with his music. But that night an angel came to one of the elders of the church and asked, "Why was there no music in your service today?"

The man was dumbfounded. "Music!" he exclaimed. "We had music like we've never had before! Usually we haven't a bit of singing worth listening to, but today we had music that made the rafters ring."

The angel shook his head. "Up in heaven," he said, "we heard nothing."

Whether we're vocalists or instrumentalists or hymn-singers in a congregation, the question is this: Is our music heard in heaven?

I was only fifteen when I became church organist, and that question was very much involved in my experience.

How I practiced! And how I worked to bring out every grand effect of which the pipe organ is capable! I didn't want to be "just the organist." I wanted my music to be noticed. And that desire was realized, for the congregation proved almost as responsive to my efforts as the instrument. And I got more than my share of recognition.

But in the light of the story about the angel, I wonder now just where all that music went. I think it got involved in the rafters and never got much higher.

The whole matter, you see, went deeper than just my organ playing. The truth is that I hadn't given myself to the Lord—and my music went with me.

But God is gracious beyond our understanding. In love He brought me, some years later, face to face with my Saviour. Jesus became everything to me. I was His—and so was my music. He put a new song in my heart, a song just for Him.

One piece of music put me to a test. It was one of those which brings out practically everything that both an organ and an organist have to offer. It would

leave the congregation hushed, which, more than their compliments afterwards, assured me they had been impressed.

However, that piece was not Christ-dedicated in origin—and not Christ-dedicated in effect. I knew that it stood between my Lord and me. One morning, finally, by His grace it went into the fire. And He and I shared in the triumph of having gotten rid of it!

Little by little I gathered new material, music that carried a real message for Jesus Christ. I worked as hard as ever, learning it and arranging it—but now I wanted the Lord to have my best.

I remember the day, after my organ "job" had been converted into a new privilege, that I asked God to please help me to play, not for the congregation, not for myself, but just for Him.

Following the service, a woman stood by the organ with tears in her eyes. "If there hadn't been a sermon," she said, "your music would have been enough. It was a sermon in itself."

Her words almost put me in tears. To think that the Lord, in answer to my prayer, had so used me!

"I will not give my glory unto another," He says. And He knows every motive, from that of seeking self-glory or trying to make a "religious" impression to that of seeking His glory only.

Love for Him, I found, filtered not only my motives, why I played, but how and what, as well.

A question occurred to me that really seemed to hit at the heart of the matter: Does my music make thinking of Jesus easy, even inevitable? Music that is for the Lord should certainly lead people to think of Him.

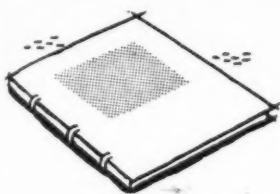
There's another question, too, that might well be written at the top of every page of music that any of us sing or play, and it is this: Who will be brought to the attention of those who hear me perform this?

If the answer is "I," the music may get to the congregation. It may even get to the rafters.

But if the answer is "Jesus," it will get into hearts—and into heaven! END

Moody Monthly

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idea

NOTEBOOK

A Service Department for Christian Workers

August • 1959

Volume 6 • Number 11



Lock in That Lesson

By Connie Crossman

When reviewing the life of a person, make a book of scenes from that life. Walter Hell photo

REVIEW is the key that locks facts and ideas in mind. But every teacher faces a storm of groans when she announces, "Today we are going to review the lessons we have covered during the past weeks." How can she turn that attitude to, "Boy, this is fun! I thought all you did in Bible class was study the Bible?" It can be done.

The simplest review is a quiz. Call it a game and divide the class for team competition. That will turn work into fun. Mount a "Trav-E-Log of Christ" game on cardboard, and use different colored thumbtacks for each team. Let pupils draw questions (ones you have made up from the material covered), and move their thumbtacks according to the regular rules of the game.

Stories in review can be as interesting as the first time they were told. Let the message lead to the method. Here are a few ideas applied to specific stories. Adapt them to the stories you have taught.

When reviewing the life of a person such as Peter, have a "This is Your Life" program. Make a book of scenes and bring in various people who affected the character's life. To be even more effective, write a simple script of first person accounts of these characters, and tape record it. Play it back and let the chil-

dren guess what Bible characters they hear.

Take the flannelgraph pictures you used for stories, and stick them to flash cards with a few drops of rubber cement. Then they can be removed for flannelgraph use later. For an interesting review of the life of Paul, use black flash cards for his life before his conversion and white cards for after his conversion. Review his birth, schooling, personality, friends and work.

If you have been studying the life of Christ, use a map for review, pasting pictures of various events in the margin. Ask the children to point to the picture of the event, tell about it and point out the place it occurred. Another idea is a radio play involving certain characters viewing Christ's triumphal entry. If written simply, juniors will enjoy putting it on in class without a rehearsal. They might also enjoy writing first person sketches of characters they have studied. Reading these out loud in class would

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Things To Do in August

- ✓ VACATION BIBLE SCHOOL—if you didn't have yours in July. Many churches have found August VBS very successful.
- ✓ Continue to support your church's SUMMER CAMP program with interest and prayer.
- ✓ This is a good month for a church DAY CAMP program.
- ✓ Plan your fall PROMOTION AND RALLY DAY.
- ✓ Plan your fall TEACHER TRAINING program.
- ✓ Plan your observance of NATIONAL CHRISTIAN EDUCATION WEEK (Sept. 27-Oct. 3).

help others remember the stories.

Reviewing memory verses is equally important. Only with frequent review will God's word make a permanent impression on young minds and hearts. If you have several verses, write each of them on construction paper. Sandpaper the backs to make them adhere to flannel. Then tell the class, "I'm going to give you a test, but you will have all the answers in front of you." Ask questions such as, "Which verse tells us about God's love?" or "Which one tells how to be saved?" Let them read out loud and remove the verse from the board if they have chosen the correct one. When they are all removed, tell them, "Now we are going to see how well we can take the same test without the answers in front of us."

If you wish to review only one verse, call on any pupil to recite it. If he does it correctly let him call on another pupil. Continue the chain reaction until someone misses. Then the last person to give it correctly may call someone else.

Children love to sing familiar songs over and over, but what about those new songs which have not yet become favorites? Try a game in which the pianist plays snatches of choruses. There can be individual or team competition in guessing the song. Sing each one through before guessing another. You may also make songs more meaningful by asking, "Can you think of a song about prayer?" or, "What song tells us what to do with the Bible?" List the songs you want to review on a blackboard. Thus you can let the pupils choose, yet keep them from picking the old "stand-bys."

For that next review lesson, add real enthusiasm, some of these suggestions and a few extra minutes of preparation, and you will find it is one of the high points in your teaching year. Better than that, you will have locked precious truths in young minds for eternity.

New Books for Church and Sunday School Workers

The following recently released books will be of special interest to church and Sunday school workers:

EVANGELISM IN THE SUNDAY SCHOOL by Elmer Kettner. Training in soul-winning and soul-keeping, written for the Sunday school worker. Concordia, St. Louis, 1959, 130 pages, 60c.

MORE CHALK TALKS FOR THE AMATEUR by Lionel A. Hunt. Thirty-one rough sketches with stories and suggestions for presentation. Moody Press, Chicago, 1959, 64 pages, paper, \$1.00.

ORGANIZING AND DIRECTING CHILDREN'S CHOIRS by Madeline D. Ingram. A simple guide outlining a complete children's choir program and giving practical help on methods of teaching rhythm, pitch, sight-reading, dynamics, etc. to children. Abingdon Press, New York, 1959, 160 pages, \$2.50.

VACATION BIBLE SCHOOL by Ruth A. Clark. A text for pastors and Christian education workers with suggestions and methods for planning, promoting and conducting an effective vacation Bible school. Evangelical Teacher Training Association, Wheaton, Ill., 1959, 93 pages, paper, \$1.25.

SUNDAY SCHOOL SUCCESS by Clarence H. Benson, edited and revised by D. F. Retsinger. Discusses organization and administration of the Sunday school, the place, purpose and outreach of the Sunday school and the relationship between the Sunday school and the church. Evangelical Teacher Training Association, Wheaton, Ill., 1959, 95 pages, paper, \$1.25.

SO YOU WORK WITH SENIOR HIGH YOUTH by Kenneth F. Hall. Discussion of youth's place in the church, preparing a class, teaching methods and problems and opportunities. Warner Press, Anderson, Ind., 1959, 64 pages, paper, \$1.00.

SO YOU WORK WITH JUNIORS by Arlene S. Hall. Treats lesson materials, ways of teaching, guiding beyond the classroom, and discusses the characteristics of the junior student. Warner Press, Anderson, Ind., 1959, 62 pages, paper, \$1.00.

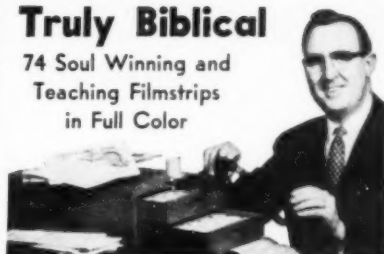
THE CHURCH, THE BODY OF CHRIST by Paul A. Tanner. Development of five themes from the Epistle to the Ephesians. Warner Press, Anderson, Ind., 1959, 111 pages, paper, \$1.25.

THE EPISTLE TO THE ROMANS by Gleason L. Archer, Jr. A study manual with an outline setting forth by systematic analysis the orderly progressions of the Apostle's argument. Baker, Grand Rapids, 1959, 103 pages, paper, \$1.50.

THE EPISTLE TO THE GALATIANS by Floyd E. Hamilton. A study manual with an elaborate, detailed outline. Baker, Grand Rapids, 1959, 66 pages, paper, \$1.25.

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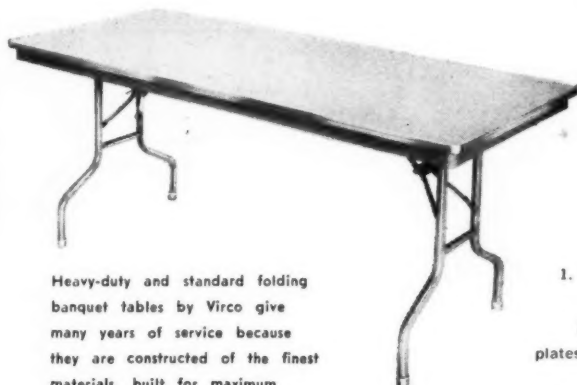
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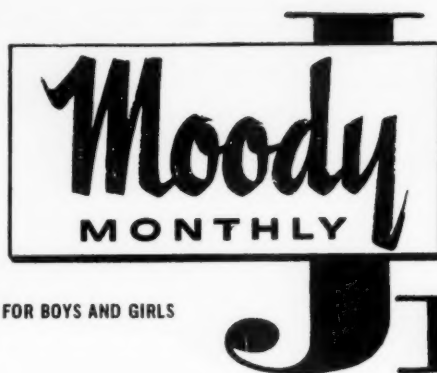
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The Twins Talk It Over

Lee: I think the most important thing to do this month is to publish as many of the good Bible puzzles we have been receiving, as we can.

Lynn: I imagine the boys and girls would really rather work puzzles than even read a story. Seems as if we all need something special to do in August—

Lee: Yes, with school out and now that we've had vacation Bible school and have been to camp, I know I'm looking for something different to do.

Lynn: All right. Let's start with this puzzle from Ruth Gess. She sent such an interesting letter with it too.

Lee: Let's see, she lives in Cocha-

bamba, Bolivia. Then we'll follow it with this one from Janet Gilbert, from Elkins, W. Va.

Lynn: And then the one by Birdene Jezeski of Quaker Hill, Conn.

Lee: It's fun to work these puzzles, isn't it?

Lynn: Yes, but really not too easy.

Lee: Especially counting those "ins" in Ephesians 1! I'm counting them three times to be sure I'm right.

Lynn: Well it's time again to sign off and tell our friends to write

Lee and Lynn

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Ruth Gess' Puzzle

Start with the number of letters in all the names in Nehemiah 11:12.

Next, subtract the number of times the word "in" is used in Ephesians 1.

Then take the number of letters in the longest word in Psalm 107:42 and subtract that number.

Multiply the result by the number of words in I Thessalonians 5:17.

Divide by the number of words in I Thessalonians 5:21, and the answer is the number of letters in the word telling what Jesus did when He heard of Lazarus' death. (John 11).

Janet Gilbert's Puzzle

Subtract the number of letters in the second word of Song of Solomon 1:2 from the number of letters in the name of the man whom Ahab called in I Kings 18:3. Multiply this by the

number of letters in the first word of Jeremiah 49:34. The answer will be the number of letters in the name of the book in the Old Testament that means "mourning."

Birdene Jezeski's Puzzle

Fill in as many blanks as you can before looking up the references given below.

1. Take the number of days of rain in the great flood _____
2. Multiply it by the number of days Moses was in the mount _____
3. Divide your answer by the number of barrels used to pour water

on Elijah's sacrifice _____

4. Subtract the number of prophets of the grove who ate at Jezebel's table _____
 5. The answer will be found in Job 26:7.
- For numbers look in (1) Genesis 7:17; (2) Exodus 24:18; (3) I Kings 18:33; (4) I Kings 18:19.

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August 23

Prayers of the Captives

Daniel 9:4-10, 17-19

MEMORY SELECTION: *If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land.*—II Chronicles 7:14

Keep in Mind

1. That the Darius of Daniel is not the same as the Darius of Ezra. Daniel's Darius, known as "the Mede," was a servant of Cyrus and was set over the province of Babylonia with kingly rank. He is known to secular history by the name Gobryas or Gubaru. For a good discussion of this identification, see Whitcomb's recent volume, *Darius, the Mede*.

2. That the "books" of verse 2 are the Scriptures, that is, such of them as had been written by the time of Daniel. There must be special reference to the Book of Jeremiah, for it is he who gives the prophecy of the seventy years (Jer. 25:11, 12).

Consider These Points

In this chapter we have one of the outstanding prayers of the Bible, offered by Daniel on behalf of his people Israel and his city Jerusalem. The prayer shows three distinct elements.

1. *Confession* (vv. 5, 6, 10). Notice the sequence: "We have sinned . . . neither have we hearkened . . . neither have we obeyed." The sin covered all classes: "our kings, our princes, and our fathers, and all the people of the land." It was sin against light, for God had sent His prophets again and again, so that they were not ignorant of the commandments and precepts and judgments of the Lord.

It is significant that despite his own faithfulness to Jehovah, Daniel included himself in this great confession of sin.

2. *Submission*. See how Daniel acknowledges the righteousness of God in all the chastening visited upon the land, the city and the people. The punishment had been severe (v. 12), but it had only been in keeping with the clear warnings which God had given to His people, even from the time of Moses (Deut. 28:15-68). The stroke of judgment had been long deferred, but the very righteousness of God demanded that in face of continued rebellion it must come (vv. 13, 14). No wonder Daniel exclaims, "O Lord, righteousness belongeth unto thee, but unto us confusion of faces" (v. 7).

3. *Petition*. The element of petition be-

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gins in verse 16. It begins on a negative note: "Let thine anger and thy fury be turned away." But in the following verse the positive note is struck: "Cause thy face to shine upon thy sanctuary." Even in his petition Daniel sees the darkness giving place to the light.

He bases the petition on past mercies, particularly the deliverance from Egypt, which could never be forgotten (v. 15).

He proceeds to press his request on the basis of present need: "Thy people are become a reproach . . . thy sanctuary that is desolate" (vv. 16, 17). These are the conditions that call out for mercy.

Then finally he stands on covenant ground: "Thy city and thy people are called by thy name" (v. 19). This is grace.

Apply These Truths

1. There is no greater incentive to prayer than a knowledge of the Word of God. If we, like Daniel, in the "books" discover the purposes of God, our prayers will have foundation and meaning and will be in the line of the will of God.

2. Daniel's prosperity did not blind him to the need of Jerusalem, nor wean him away from God's sanctuary, even when it fell upon evil days. Has worldly advancement quenched your zeal for the House of God? Then let Daniel be God's prophet to you, and remember also Matthew 6:33.

August 30

A New Spirit for a Renewed People

Joel 1:15-20; 2:12, 13, 21-23, 28, 29

MEMORY SELECTION: *Fear not, O land; be glad and rejoice: for the Lord will do great things.*—Joel 2:21

Keep in Mind

1. That the Book of Joel can well be called the book of "the day of the Lord." The phrase occurs five times within the compass of three short chapters (1:15; 2:1, 11, 31; 3:14).

2. That in this remarkable little book contemporary and near events become the lookout point for viewing more distant and more final events. Thus "the day of the Lord," which contemplates first of all the calamities of Judah in the days of Joel, looks to that still darker time which has been called "the time of Jacob's trouble" (Jer. 30:7).

3. That passages which seem to have a restricted context in the Old Testament are frequently given a wider context and application in the New Testament. So it is that Joel 2:28, 29, which

Moody Monthly

in its Old Testament context refers to outpouring of blessing upon the children of Israel, in Acts 2:16-18 finds larger scope in Pentecost.

Consider These Points

Four brief passages are included in the printed lesson, each one of them carrying its own message.

1. *Desperate need (1:15-20)*. The desolation of the land suggests "the day of the Lord," when God stretches out His hand in sore judgment. No more are joyous sacrifices brought up to the house of the Lord, for the cattle are dying because of the drought and the lack of pasture caused by the insect plagues which have come in quick succession over the land (1:4). Even the stubble has been burned by fire resulting from the intense dryness, and the rivers themselves have been dried up (1:19, 20).

2. *True repentance (2:12, 13)*. The prophet recognizes in all this desolation a call to repentance, but it must be a sincere repentance, not just a form. It is very possible to fast and weep and mourn without its being an expression of the heart. It is possible to rend one's garments, to wear sackcloth and put ashes on one's head and still have a heart that is adamant toward God. The expressions are legitimate enough if they are real expressions of an inward turning to God. Mere religious observances will have no response from God, but true repentance will find Him gracious and merciful and of great kindness.

3. *Blessed comfort (2:21-23)*. When God's people truly turn to Him, uniting their hearts in penitence and submission before Him, His "fear not" will soon be heard (2:21). No situation is too desperate for Him. The fields may appear twice dead, but they will spring up at His command, and the barren land will bear abundantly. God is a great restorer. (Compare 1:4 and 2:25.)

4. *Holy unction (2:28, 29)*. A converted and restored people will be an anointed people. God's Holy Spirit will be abundantly supplied. Young and old alike will know the gifts of the Spirit, and the servants will not be behind their masters in this plenitude of blessing (2:28, 29).

This took place at Pentecost, baptizing the new-born church, but there is no doubt that the born again nation of Israel will have its own blessed Pentecost in that day when they behold and accept their Lord and Messiah.

Apply These Truths

1. Sin invites desolation. The most fruitful Christian life can become utterly barren, like the field overrun with palmerworm, locust, cankerworm, and caterpillar.

2. Penance can be only an act, but true repentance is a state of heart. A "put on" may deceive men, it may even deceive ourselves, but it will never deceive God.

3. The most strenuous activity is valueless in Christian service without the Holy Spirit. "Ye shall receive power, after that the Holy Ghost is come upon you" (Acts 1:8).

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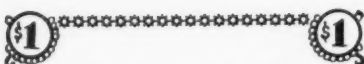
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September 6 Working Against God

Obadiah 1-4, 10-15

MEMORY SELECTION: *Seek good,
and not evil, that ye may live: and so the
Lord, the God of hosts, shall be with you,
as ye have spoken.*—Amos 5:14

Keep in Mind

1. That the nation Edom, against whom
the oracle of Obadiah was spoken, sprang
from Esau, twin brother of Jacob. The
land of Edom, which is also called
Dumah and Idumaea, lay south of the
Dead Sea. The enmity between the two
nations, descendants of these twin
brothers, never ceased so long as their
national existence continued.

2. That the date of Obadiah is not
certainly known. The calamity of Judah
to which he refers may be the capture
of Jerusalem by the Philistines and the
Arabians in the days of King Jehoram
(II Chron. 21:16, 17), or it may be the
later and more complete disaster when
the Chaldeans under Nebuchadnezzar
took, then destroyed Jerusalem and car-
ried a goodly number of the people cap-
tive. To the present writer the latter
seems more probable.

Consider These Points

1. *The pride of Edom (vv. 3-9).* The
defensive power of Edom was concen-
trated in its capital city of Petra, known
also as Sela. Its situation rendered it
practically invincible. Located in a nar-
row defile, its main buildings were all
hewn out of the solid rock. To this day
it is the wonder of travellers. Edom
prided itself in its impregnable fortress,
assured of security against all comers.
God's answer to this carnal security is
vividly given in verse 4. The spoiling of
Edom was to be complete (vv. 5, 6).
Their professed friends would turn
against them (v. 7), and all their boasted
wisdom would be turned to folly (v. 8).
History tells us that both Nebuchadnezzar
of Babylon, and Alexander, the
mighty Grecian conqueror, sent expedi-
tions against Petra, and in both cases the
proud city was humbled.

2. *The violence of Edom (vv. 10-16).*
Edom's bitter hatred of Judah expressed
itself on every possible occasion, espe-
cially when Judah was being hard
pressed by the enemy. This was God's
special controversy with Edom: "For thy
violence against thy brother Jacob
shame shall cover thee, and thou shalt
be cut off for ever" (v. 10). Notice in
verses 12-14 the behavior of Edom, with
the recurrent phrases "in the day of dis-
tress" and "in the day of their calamity."
We really have here a series of prohibi-
tions which are nevertheless descriptive
of the very things which Edom practiced
against Judah. In other words, it is "thou
shalt not," addressed to those who are
actually doing those things.

The phrase, "the day of the Lord,"
seems to be used here in its more re-
stricted and immediate sense, but it re-
minds us of a day still to come when the
nations shall know the outpourings of
divine judgment.

3. *Salvation for Zion (vv. 17-21).* Over

against the extinction which awaits
Edom as a nation (v. 10), there is deliv-
erance for Judah with its city Jerusalem
and its holy Mount Zion.

Edom's end actually came at the hands
of Judah in the days of its heroic leaders,
the Maccabees. The insignificant rem-
nant left after that was absorbed in
other tribes. Thus verse 18 was fulfilled.
On the other hand, Judah's captivity was
restored, and Zion had a series of
saviours in such men as Zerubbabel,
Nehemiah and the Maccabees. But these
are only a promise of the great Saviour,
the Messiah, who will return to Mount
Zion in the time appointed, and then the
kingdom shall be the Lord's (v. 21).

Apply These Truths

1. "Pride goeth before destruction, and
an haughty spirit before a fall" (Prov.
16:18). God hates pride and will certain-
ly bring it down, whether it be found in
Lucifer or Moab or Edom or me.

2. The vaunted wisdom of man has a
way of dissipating in the day when wis-
dom is most needed. History is full of the
blunders of the wise. If only we would
learn that "the fear of the Lord is the
beginning of wisdom" (Ps. 111:10).

3. There is no more hellish joy than
rejoicing over another's calamity, but
such joy is short-lived. It usually brings
poetic justice, so that we are made to
drink of the very cup which we rejoiced
to see another drink. Let us Christians
learn to "rejoice with them that do re-
joice, and weep with them that weep"
(Rom. 12:15).

September 13 God's Concern for All People

Jonah 3:1, 2, 10; 4:1-11

MEMORY SELECTION: *The Lord is
good to all: and his tender mercies are
over all his works.*—Psalm 145:9

Keep in Mind

1. That Jonah belongs to the first half
of the eighth century B.C. He was a
prophet of the northern kingdom and
ministered in or immediately before the
days of Jeroboam II. See II Kings 14:23-
25.

2. That Nineveh, on the upper Tigris,
is an ancient city of Assyria, the site of
several notable royal palaces. In Moham-
medan times a mosque was built there in
honor of the prophet Jonah.

3. That Tarshish, to which the ship
carrying Jonah was bound, was situated
on the south coast of Spain at the west
end of the Mediterranean in the opposite
direction from Nineveh and as far away
as Jonah could go from the place of
God's appointment.

Consider These Points

1. *A great tempest (1:4).* It was not
cowardice that sent Jonah scurrying to
Tarshish when God sent him to Nineveh.
The words of 1:12 are not cowardly
words. It was rather professional pride.
(See 4:2.) Had Jonah been sure that the
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the storm was God's brake, to halt His disobedient servant's progress away from the will of God. Of course we must not think that storms befall us only when we get out of the will of God. Paul ran into a "terrific" storm on the same sea, and he was certainly not running away from God. Think how Paul's shipwreck was for the furtherance of the gospel on the island of Malta (Acts 28:1-10).

2. *A great fish (1:17; 2:10).* If the storm halted Jonah's progress away from God's will, the fish brought him back to the starting point, when he could strike off in the right direction. There is nothing incredible about this story, except to unbelief. The stakes were high enough for such a miracle on the part of the God of all grace (4:11). Our Lord Jesus not only accepted the historicity of this record but pointed to it as the great sign of His own death and resurrection (Matt. 12:38-41). As Jonah's experience was followed by mercy to a Gentile city, so the death and resurrection of Christ prepared the way of the gospel to all nations.

3. *A frail gourd (4:6).* The effect on Jonah of the city-wide repentance of Nineveh was strange indeed. Instead of rejoicing on their turning to God, and in God's great mercy, the prophet was quite upset that his prediction of judgment (3:4) was not being honored. He was really "down in the dumps," a good companion for Elijah under the juniper tree (I Kings 19:4, 10), and God showed the same tender care for both of His tired and upset servants. Jonah's gourd was the counterpart of Elijah's angel-prepared meal. God is indeed a disciplinarian, but He does not forget the loving-kindnesses.

4. *A worm and a wind (4:7, 8).* If God had a care for His complaining prophet, He had some valuable lessons for him too. The withering of the gourd exposed Jonah to the sun and the hot wind, and, like Elijah, he prayed for death. Now was the time for the lesson of a lifetime. Jonah would grieve over the withering of a common kike because it afforded him shade, yet he would see the destruction of a whole city (120,000 of them still children) without blinking an eye!

Apply These Truths

1. At the risk of being accused of allegorizing, I should like to point out that running away from God and His will is always a downward course. Jonah went down to Joppa (1:3), down into the ship (1:3), down into the sides of the ship (1:5), down into the belly of the fish (1:17), down to the bottoms of the mountains (2:6). The only way up is the way back—back to God and obedience.

2. The Bible is full of second chances. The story of Jonah is just one of many. Have you failed? When men refuse to trust you again, God will receive you and give you another opportunity.

3. Mercy rejoices against judgment (James 2:13). Is it so with you? Some Christians are sterner than God. They preach grace, but they act the law.

4. Here is a missionary call. Do we share God's concern for the multitudes (4:11)?

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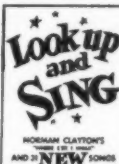
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[Continued from page 11]

ruffled feathers down—bless their hearts—reason, argue, plead and spend the whole afternoon with them, entreating them to come in. They are useless as long as they have a grievance. What are they doing? Nothing!

I wonder, if you were really honest, would you have to admit that you've just eased out of things because of a grievance? Have you ceased to count in the work of God? It may be that in your life, in your church, there is feasting and rejoicing. Everybody is thrilled and everybody is busy—except you. You're useless.

How often our usefulness is impaired, and somebody has to come and plead with us while all the time the full stream of God's work is going on! One thing was destroyed here—the oneness of the family.

Notice also that when the father spoke of "this thy brother," the elder brother replied and spoke of "this thy son." Tragically, but all too frequently in the life of a church, we find two Christians who have lost fellowship. Sometimes it's between the minister and one of his congregation. Sometimes it's between two ladies or between two deacons or two members of the choir. And they will not "come in."

They drop off the prayer meeting. They used to go every week, you know, and the pastor's heart rejoiced to see them there. They were among the "regulars," among the ones that could be counted on. But now they never go—not so long as Mrs. So-and-So goes. That elder who bore so loyally the burden of church work and the deacon who was an absolute pillar in the work of God are not even coming to church now. And they won't come in as long as "that man" is pastor.

So fellowship is gone. Happiness is destroyed. Usefulness is at an end. And oneness is broken. I wonder if you have lost fellowship with somebody, and you are angry and will not go in, because you have a grievance. That's the curse of it.

♦ WHAT'S the cause of it? Words are such revealing things. Listen to the elder brother:

"He answering said to his father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment: and yet thou never gavest me a kid, that I might make merry with my friends: But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf" (Luke 15:29, 30).

Looking into the heart of this man, we find the cause of his grief. First, it was *outraged virtue*. "Lo, these many years do I serve thee, neither transgressed I at any time thy commandment; and yet thou never gavest me a kid." Here was a

man so full of his own virtue and his own importance, he couldn't possibly imagine that it was *he* who could have been treated in such a manner.

Have you ever heard someone say "To think—after all these years of membership in this church—to think that he said that to me—me, a deacon of such long standing—me, a Christian." And so forth—

What's gone wrong? Why, they have moved off the only ground that a Christian can ever stand on—the ground of grace. You and I can never claim anything from God on the ground of the years that we've served Him or the position we've held or the responsibilities we've fulfilled. We have absolutely *no right to anything* from God. The moment we move off the ground of grace onto the ground of our own righteousness, we are in deadly, deadly danger.

"Lo, these many years." Oh, it's been so long. I was a member of the church years before that pastor came. "Neither transgressed I at any time thy commandment." Never once did I fail. Nobody can point a finger of scorn and accusation against me.

Do you see what's really at the heart of it? It's a word that we don't like but a word that God's Word has a lot to say about—pride, outraged virtue.

The second thing that was at the cause of this was *restricted vision*. "Thou never gavest me a kid."

In verse 29 the words "I," "me," "my" are mentioned five times. Here was one person who couldn't see beyond himself—neither his father nor his brother nor anything else except himself. The tragedy of broken fellowship, the tragedy of a grievance, the tragedy of self-pity is just that.

I remember Dr. F. B. Gordon saying you can shut out the light of the sun with a dime if you hold it close enough to your eye. One of the extraordinary things about this particular breakdown in Christian experience is that we can't see beyond ourselves. "Thou never gavest me—ME—ME!"

Is this your present state of heart and mind? Is it a grievance you have against somebody, against a group or even against your whole congregation? You can't see beyond yourself. Your vision is restricted.

I find here also *distorted values*. Thou never gavest me—what? A kid. A baby goat. That is what all this fuss is about. "Waiting for an apology, are you?" "Yes, I'm not coming back until he's apologized."

Well, if it's an apology you're making such a fuss about, long may you wait for it, and may it never come! If you think an apology is more important than the will of God, the work of God, the

church of God, the glory of God, the purpose of God, then keep out! What a baby!

Paul says somewhere that Christians can behave like babies. When I see a Christian making a big fuss about a baby goat, I see a Christian who hasn't grown up. He may have been a member of the church for years. But he's still a baby. He's still fussing about trivialities. That's the curse of it. It destroys our happiness, our usefulness and our oneness. And here's the cause of it—outraged virtue, restricted vision, distorted values.

♦ WHAT'S the cure of it? Well, let's listen to the father. How did the father try to cure this man who had a grievance? First of all he spoke of his *abiding presence*. "Son, thou art ever with me."

At least there's one thing we need to do when we've been foolish or weak enough to allow a grievance to get us down, and that's just to take it to God. Don't take it to other Christians. Don't discuss it with other people.

Discussing it with other people is, of course, the one thing we want to do, and the thing we so often do. We serve the company some tea and then the grievances come out. We begin, "You know, Mrs. So-and-So, I want to tell you something. You will never guess what Mrs. So-and-So said about me the other day. I'll just tell you." Then—it all comes out!

Is it an apology you are wanting? I want to ask you a very simple question. Can you insist on an apology from somebody else in God's presence? Can you? Do you apologize to God every time you sin? If you don't apologize to God against whom you sin constantly, why be so fussy about an apology from somebody else who may have done you only one injury, or at the most three or four?

Listen! Jesus said that the unity of the spirit was something to be preserved at all costs. If you're going to preserve it there's only one way: "Let this mind be in you which was also in Christ Jesus."

What was the mind that was in Jesus Christ which is to be in us? "Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross" (Phil. 2:5-8).

The mind which was in Jesus Christ and which is to be in us was a mind that set no limit to the amount of injury it was prepared to receive. No matter what people say, put up with it! Bring your injuries into the abiding presence of the Lord!

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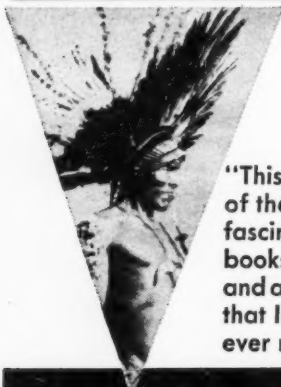
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dant provision. "All that I have is thine" (v. 31). I often think of Ahab's experience. He wanted the vineyard, a little garden, and his wife unwittingly condemned him. She meant to comfort him when she said, "Art thou not the king of Israel?" She was suggesting that if he was king, surely he could have anything he wanted. But in effect she was reminding him that as a king he had something more. She was saying, "Art thou not the king? You've got a whole kingdom; why talk about a little garden?"

My friend, don't fuss about something you don't have—you have so much more. Start praising the Lord for what you have: the Redeemer, the Holy Spirit, the Word of God, a place in the church, a work to do, a prayer ministry, a home, a personality that God needs. Think about these things, and stop worrying about the little billy goat that you don't have. It isn't worth it.

Now note, the father said to this elder brother that "it was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found" (Luke 15:32). And so the father's purpose has been achieved—his son has been restored to him.

The thing that really matters isn't whether you and I are prominent, or whether you and I are not asked to do this or to do that. What matters is that God's great redemptive purpose is being done. That is what matters.

My dear friend, if you've been angry and you've not been "going in," God's word to you is, "Come on, come right in. Don't be a soul with a grievance. Don't fret your spirit in self-pity."

Self-pity! There's the curse of it, there's the cause of it, and there's the cure of it, all found in this wonderful passage.

It's very blessed and wonderful when someone whose fellowship with somebody else has been broken and is restored again. I wonder, if you are out of fellowship with someone, if you would look up to the Lord this moment and say, "Lord, forgive me. I too want to come in and join the feasting and the dancing and praise the Lord with His people!"

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Moody Monthly



The Mother I Want MOST to Be

By Marie H. Frost

WITH a sigh Mother dropped wearily into the nearest living room chair. Of course, she should never have forgotten Daddy's appointment, but she had and consequently had just finished a harrowing half-hour. What with trimming Daddy's hair, putting a quick press in his suit, ironing his white shirt and all the while umpiring the affairs of three preschoolers—well, things were hectic to say the least by the time the head of the household was on his way.

Closing her eyes, Mother rested her head momentarily on the back of the

chair. It was then that she realized quite suddenly that she was not only weary but that she was feeling more than a little sorry for herself, even somewhat bitter about it all. After all, she had really intended to go along with Daddy on this assignment. How enjoyable it would have been to stop for a late evening snack on the way home—just the two of them.

Only a few seconds could have passed since she had sat down and closed her eyes, but suddenly she was shaken from her reverie by a loud wail. Baby Mark had found her Sunday hat (how could she have left it on the piano within his reach?) and then, feathers and veil dangling before his eyes, flying blind, he had banged into the wall.

Hat retrieved and Mark's tearful demand, "Mommy, 'tiss' it," lovingly carried out, Mother made her way exhausted into the kitchen. As she went, for the thousandth time she automatically replaced the sofa pillows. They had seen hard use as barricades in an imaginary skirmish six-year-old Junior had had earlier with some wild Indians.

On gaining the kitchen threshold, Mother's sigh became one of near desperation. There before her eyes was an amazing disarray of sticky pots and pans, a flour-sprinkled floor and a messy table.



Mother knew that training meant more than just teaching. It meant setting an example. Lambert. Devaney photos.

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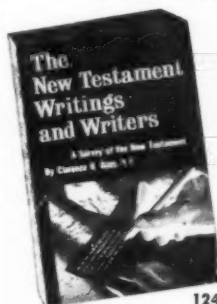
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one's children the God-given command, "Obey your parents . . ." is just as necessary as giving them proper love and protection. Junior's reasonable requests will provide many opportunities to say "yes," but often a "no" is necessary, and it must be consistently given and insisted upon. For a child to "get by" with something one day and be punished for it the next is demoralizing.

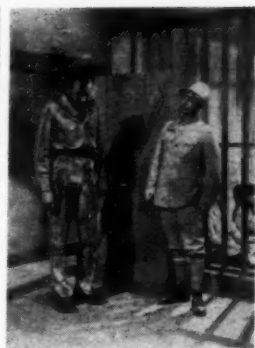
The ideal mother must be a woman of prayer. The audible prayer, the whispered prayer, and even the spirit of prayer when words fail will always find God near. "Lo, I am with you always" (Matt. 28:20). When the phone is ringing, when Baby has dumped the cereal box, when Junior is in the basement demanding in loud tones a misplaced hammer, when four-year-old Kay is crying wearily for attention, when Daddy comes in for a supper that isn't ready—even at these times Mother can lift her heart to God and know that He is there and understands.

The ideal mother would develop the spirit of oneness in the family, capitalizing on the potential of togetherness. There will be the fun times—for the common bond of laughter eliminates so many shut-in feelings. There will be the serious times—for the family that prays together stays together. A cure for the "too busy" cry will be to set aside a certain time (to the ruthless disregard of less important things) and use it for family devotions and family fun.

♦ THE ideal mother would be truly interested in the little, every day happenings that surround her family. She will take time with Mark as he points with a chubby finger at a lion in his picture book and says, "Bow-wow!"—time with Linda's art "scribbles" to appreciate their garish color—time with Junior's "chemistry" set and thrill with him as he discovers that blue water mixed with yellow water makes green—time with Kay to encourage her in learning a solo line in a choral speaking group—time with Sharon's sketches of the dresses she would like to make.

Only as Mother is interested in these little matters will she eventually be included in the top secrets from which so many parents are excluded. For she knows all too well that only as she shows loving concern when her children are little will she be kept in their confidence when life is more adult, the problems more complex, and the outcome of far greater moment.

Concerning "ideal motherhood," one practical word provides the key to much which has been acknowledged here. It is *time*. May mothers everywhere make time for the things that really count! God will make up for any feeling of inadequacy. For who is our sufficiency? "Our sufficiency is of God" (II Cor. 3:5). **END**



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one's children the God-given command, "Obey your parents . . ." is just as necessary as giving them proper love and protection. Junior's reasonable requests will provide many opportunities to say "yes," but often a "no" is necessary, and it must be consistently given and insisted upon. For a child to "get by" with something one day and be punished for it the next is demoralizing.

The ideal mother must be a woman of prayer. The audible prayer, the whispered prayer, and even the spirit of prayer when words fail will always find God near. "Lo, I am with you always" (Matt. 28:20). When the phone is ringing, when Baby has dumped the cereal box, when Junior is in the basement hammering, when four-year-old Kay is crying wearily for attention, when Daddy comes in for a supper that isn't ready—even at these times Mother can lift her heart to God and know that He is there and understands.

The ideal mother would develop the spirit of oneness in the family, capitalizing on the potential of togetherness. There will be the fun times—for the common bond of laughter eliminates so many shut-in feelings. There will be the serious times—for the family that prays together stays together. A cure for the "too busy" cry will be to set aside a certain time (to the ruthless disregard of less important things) and use it for family devotions and family fun.

♦ THE ideal mother would be truly interested in the little, every day happenings that surround her family. She will take time with Mark as he points with a chubby finger at a lion in his picture book and says, "Bow-wow!"—time with Linda's art "scribbles" to appreciate their garish color—time with Junior's "chemistry" set and thrill with him as he discovers that blue water mixed with yellow water turns green—time with Kay to encourage her in learning a solo line in a choral speaking group—time with Sharon's sketches of the dresses she would like to make.

Only as Mother is interested in these little matters will she eventually be included in the top secrets from which so many parents are excluded. For she knows all too well that only as she shows loving concern when her children are little will she be kept in their confidence when life is more adult, the problems more complex, and the outcome of far greater moment.

Concerning "ideal motherhood," one practical word provides the key to much which has been acknowledged here. It is *time*. May mothers everywhere make time for the things that really count! God will make up for any feeling of inadequacy. For who is our sufficiency? "Our sufficiency is of God" (II Cor. 3:5). **END**

August, 1959



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NEW BOOKS

G. COLEMAN LUCK, EDITOR

Our American Heritage

CENTRAL THEMES OF AMERICAN LIFE, by Tim J. Campbell
(Eerdmans, Grand Rapids, 188 pages, \$3.50)

Reviewed by J. Arthur Springer

THE author's thesis here is that our republican form of civil government in the United States was derived from John Calvin and his theories regarding church government. The book begins with this sentence: "The greatest fact of American history, and of world history, is that God rules in the affairs of men."

Thus the author begins with the sovereignty of God. Government by the governed is regarded as fundamental in the church and in the state. This is said to have been viewed by the founding fathers as basically scriptural. To the author, the triumph of Reformed theology and of Presbyterian church polity, in the colonies and in the states following the Revolution, was largely instrumental in shaping the American principle of self-government.

After setting forth the principles of religious and civil freedom to which Americans have fallen heir, the author proceeds to detail a list of questions

which he feels have not yet been answered in our country, but which must be faced. These questions have chiefly to do with the separation of church and state. He draws a sharp line of distinction between toleration and religious freedom, and states that his conviction is that pure religious liberty is America's greatest gift to civilization and the world, its outstanding contribution to the science of government.

The book concludes with several short chapters—one on altruism in American culture, which the author indicates stems from Christian principles, and another on the crisis in theology during the past fifty years.

This work sheds a great deal of light on the sources of our American freedoms, and at the same time emphasizes the sovereignty of God in human history—American history in particular. In the opinion of the reviewer, this is an excellent book.

Wisdom Out of the Past

JEROME'S COMMENTARY ON DANIEL, translated by Gleason L. Archer, Jr. (Baker, Grand Rapids, 189 pages, \$3.95)

AMONG the Church Fathers, Jerome ranks highest in exegetical acumen. At a time when the Greek Septuagint was regarded as inspired by leading scholars and churchmen, Jerome dared to go back to the Hebrew originals, risking the censure of his superiors and the ire of the traditionalists of his generation.

Dr. Gleason L. Archer, Jr., has performed the important service of translating Jerome's *Commentary* on the Hebrew-Aramaic text of Daniel into English for the first time. In our generation few are sufficiently at home in Latin to read Jerome's works in their original language. Dr. Archer has given us a readable translation of an important tool for research.

Jerome's *Commentary* has a rich devotional note which will be appreciated by

the reader who seeks more than a critical commentary. The commentary proper is quite brief, occupying 142 pages (exclusive of introductions and footnotes). Yet Jerome did not neglect the problem passages. Fifteen pages are devoted to the prophecy of the Seventy Weeks (9:24-27). Differing viewpoints are cited, both Christian and Jewish.

At the end of chapter twelve, Jerome notes that the Hebrew edition of Daniel is ended. A brief treatment (six pages) of the apocryphal chapters is based on Theodotion's Greek text. Jerome treats these chapters devotionally, but he indicates that he has serious doubts concerning their canonicity.

The Bible student needs serious contemporary literature such as the commentary of Edward Young and the study of Robert D. Culver on the Book of Daniel. He must not neglect the great works of the past, however, and will profit much by a study of Jerome's *Commentary*.—Charles F. Pfeiffer

Moody Monthly

Free Church History

DIAMOND JUBILEE STORY, by H. Wilbert Norton, Olai Urang, Roy A. Thompson, Mel Larson (Free Church Publications, Minneapolis, 335 pages, \$3.50)

This volume, published in connection with the Seventy-fifth Anniversary of The Evangelical Free Church of America, is an authoritative and most interesting recitation of the origins, backgrounds and history of the Free Church movement in the United States. The book makes for inspiring reading in connection with the staunch adherence to the Word of God and to the principles of the Free Church on the part of a host of great men that God has used through the years.

Of particular interest to the student of current church history is the story of the merger of The Evangelical Free Church Association and The Evangelical Free Church of America. The record of the combined ministry of these denominations, now one, is thrilling indeed and marks clearly the fact that God's hand of blessing is upon them. Students of church history and those who delight to see the evidence of the leading of God over a period of years will find much in this volume to enhearten them as well as humble them in gratitude to Him.—William Culbertson

The Last of Life

THOSE LATER YEARS, by Frances Avery Faunce (Crowell, New York, 177 pages, \$3.50)

In this book the writer tells of the experiences of five older women, all former schoolmates, who are drawn together after the lapse of many years. Two are in a Home, while the other three, who fear that they may soon be unable to look after their own needs, dread the idea of a "Home." Their conversations from time to time carry the group from fearful questioning to an attitude of content for the present and calmness with reference to the future. Two members of the group have great depth of Christian character and through their influence the others come to a like experience of faith and trust. This book is recommended to older women, whether or not they contemplate entering a Home.—Edna E. Fritsch

A View of Atonement

FOR WHOM DID CHRIST DIE?, by R. P. Kuiper (Eerdmans, Grand Rapids, 104 pages, \$2.00)

Here is a defense of the view that in the atonement God designed to save only the elect and therefore all the elect, and they alone, are saved. It refutes the views that God designed by the atonement to save all men and therefore all men are saved or that God designed by the atonement to save all men but that somehow all are not saved. This doctrine of the "particular atonement" is one of the so-called five points of Calvinism.

August, 1959

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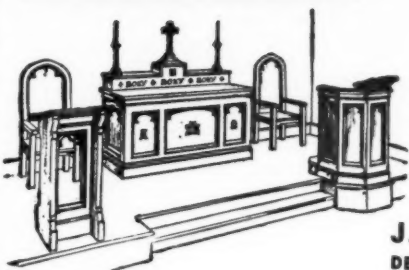
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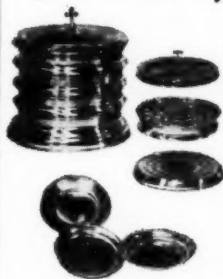
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There are some problems seen by the reviewer. The statement on the salvation of infants as a footnote on page 27 presents a difficulty. On page 36, it is stated, "One day the whole world will be saved. In that day the church will be the world."

The author admits the paradox in the two teachings of Scripture as to particular design in the atonement and the universal and sincere offer of the gospel. He sees the truths as parallel Scriptural lines meeting only in the infinite God.

The book magnifies the sovereign grace of God. It is brief, concise and clear. Regardless of the view of the Bible student, he will find the book interesting and helpful.—Kenneth O. Bouton

BOOK BRIEFS

THE ETERNAL, TRIUMPHANT CHRIST, by Charles G. Bauer, (Charles G. Bauer, 29 N. 36th St., Camden, N.J. 304 pages, \$3.50). A book of many facets of Bible truth which is the product of an able expositor of the Word of God. For thirty-five years the author has been pastor of the St. Paul's Evangelical Lutheran Church in Camden, N.J. He is known far and wide for his devotion to the Lord Jesus Christ and to the Book of God. We are glad to commend this volume.

SOLDIERS OF THE WORD, by John M. Gibson (Philosophical Library, New York, 304 pages, \$3.75). This instructive history of the American Bible Society shows the important part this organization, founded in 1816, has played in the development of the United States, culturally and religiously speaking. This is the story of men of spiritual vision who successfully overcame many obstacles in placing the Bible in the hands of the people.

PEACE, POISE, POWER, by Edythe J. Johnson (Augustana Press, Rock Island, Ill., 424 pages, \$3.50). Bible-centered meditations for women, based on Luke's Gospel. The writer is a mother, possessing the conviction that comes from personally experiencing the truth of the promises of the Scriptures.

THOUGHTS AFIELD, by Harold E. Kohn (Eerdmans, Grand Rapids, 171

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PICTORIAL PROFILE OF THE HOLY LAND, by J. E. and Carolyn F. Holley (Revell, Westwood, N. J., 248 pages, \$5.95). The 248 photographs of this beautiful book take the reader on a brief trip through the Holy Land. In addition there are a few pictures of Egypt, Babylon, etc. Important biblical sites are identified and connected with the Scripture narrative by brief captions. An especially helpful feature is the small map below each photo which marks the exact location of the scene presented.

THE FIRST EPISTLE GENERAL OF PETER, by Alan M. Stibbs (Eerdmans, Grand Rapids, 192 pages, \$3.00). The Vice Principal of Oak Hill Theological College (London) has written a useful addition to the Tyndale Series. The work is theologically conservative. The treatment of authorship and background is especially thorough.

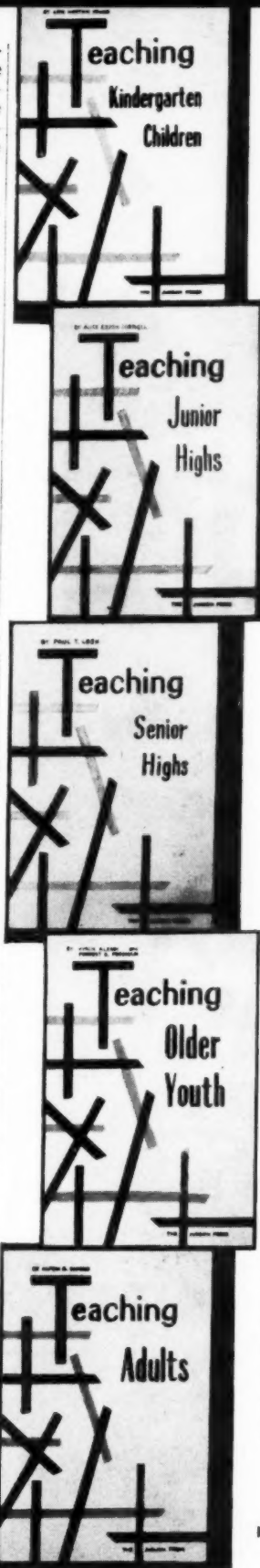
MAN'S RUIN, by Donald Gray Barnhouse (Eerdmans, Grand Rapids, 301 pages, \$3.50). This is a new edition of the first of Dr. Barnhouse's expositions on Romans. His method is to take the Epistle phrase by phrase, inverting the whole Bible like a pyramid resting on its point, by adducing truth from all the Scriptures on the particular subject being dealt with. The whole volume therefore covers only the first chapter of Romans.

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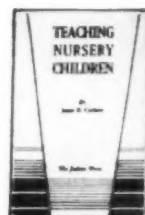
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The Lord persisted. My excuses weakened. He won!

At first, with knees shaking, I'd say, "No, I don't need a new ironing board cover, but please take this." My clammy hand would shove a tract at the man, and before he could catch a breath for a verbal refusal, I'd slam the door!

And that was the entire text of my great entry-hall sermons! Peter could have out-preached me *before* Pentecost!

But then there came the day that I didn't get the door closed soon enough—the Lord saw to that. The salesman asked me a few questions. After he had left and I had time to mentally review the conversation, I was surprised to realize the Holy Spirit had given me words to say what I could not have possibly uttered without His wisdom!

Now I'm a seasoned and experienced "Home Front (Door) Missionary" of six or eight years, and I can say that the Lord has richly blessed this little ministry He has entrusted to me. How do I know? Well, one way is because my knees don't shake any more! (Though I still don't have "all the answers.") More precious and convincing, however, are the "for instances" I want to share with you.

Moody Monthly



By Le

♦THER return month position the do "Than course

With me tha few we the re child, fort in she ha of a c sionabl up!

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♦Now greeted into a lowe'en you pro minutes things that yo again C

August

PEP EDDLERS, AGENTS AND SOLICITORS!

By Lenore M. Honline

♦THERE was the cosmetic saleslady who returned to my home one day, several months after she had resigned from her position with the firm. When I opened the door, she burst into tears and said, "Thank God, you still live here!" Of course I invited her in.

With great emotional restraint she told me that her mother had passed away a few weeks back and that, in spite of all the religious training she had had as a child, she could find no peace and comfort in anything. I found out later that she had been subjected to the teaching of a cult all through her most impressionable years. She was certainly mixed up!

She said she remembered the sincere concern I conveyed when I gave her a tract and told her of my Saviour, and she felt led to come to me. You can guess what joy was mine when, about an hour or two later, she knelt beside our divan and claimed Christ as her Saviour.

Not each contact has been so rewarding as that. Indeed, some experiences have been quite discouraging—and even disgusting, humanly speaking. Matthew 5:11, 12 has been my rod and my staff many, many times. But with each encounter, courage has increased and new answers given for completely unanticipated questions and remarks.

Upon rare occasions, some well-meaning soul has used the tract I've given him as an invitation to plunge headlong into a religious argument. But there again, the Lord has never failed to grant me grace and tact, and I pray for forgiveness if I have caused anyone to leave my door feeling offended.

♦Now and then a salesman you have greeted with a smile and a tract breaks into a grin that would enhance a Halloween jack-o'-lantern. Then you know you probably have ahead of you a few minutes of precious fellowship in the things of the Lord. There is little doubt that you have encountered another born-again Christian! You are grateful to the

Lord for sending that person to your door, because inevitably he will tell you that it has been refreshing and stimulating to him to be greeted in such a manner rather than with a curse and a hastily-closed door.

In fact, even the non-Christians usually make some favorable observation about how you "seem different" from most of the other housewives they meet, especially if you qualify for the Ruth and Rebekah age bracket. The door-knockers and door-bell ringers seem to expect some awesome admonishments from the older ones.

♦I SHALL never forget one man, crippled and gnarled in body, who came to my door selling needles and things. He was physically weary and uncomfortably warm, because it was a very hot morning. I gave him a glass of ice water. Then I handed him a tract and told him briefly of Christ my Saviour. As I spoke, the seeking, searching expression that came into his eyes seemed to say, "Tell me more!"

Then he told me his story. He had come here from England, leaving all his relatives behind. Then he developed a form of creeping paralysis of the spine for which there was no known cure—only progression of the disease until at last he would be left completely paralyzed and helpless.

But that was not all the story. Shortly after he left England "to make his fortune" in America, his sister wrote to him that she "had been saved." She told him all the wonderful changes in her life and of a peace and joy she had never known until she met Christ. She tried to encourage him to take the same step, but he wasn't able to grasp the significance of it all.

The man begged permission to ask me some basic, almost childish, questions. He told me that he'd tried to ask Jesus to come into his heart, but he just didn't feel any different afterward. I got my Bible and read him a few verses pertain-

ing to assurance and told him how I myself had waited almost too long to "feel" something. I told him of a few good churches and pastors in the area and gave him a booklet that was more detailed than the tract I had already handed him.

A thrill wells up within my heart as I recall that man. Even now I pray for him, if he is still alive, that he might witness for the Saviour whom I trust he claimed for his own shortly after the Holy Spirit directed him to my door. Perhaps he came to your door one day, and you were given the blessed opportunity to further water and cultivate the heart soil into which his sister had sown the seed.

I could share with you many other priceless experiences. There was the cocky college boy who was a "know-it-all" student of philosophy, the rug salesman who turned out to be a zealous cultist and the bewildering sewing machine repair man who had dreamed up the weirdest concoction of ideas that he called a "satisfying" religion. Yet, the obvious futility of those episodes might only serve to discourage you in this proposed venture. They almost did me! But we must have faith to believe that His word will *not* return unto Him void (Isa. 55:11), and "Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ" (Phil. 1:6).

♦I KNOW what you are thinking. You are wondering how you can ever find the courage to witness to a total stranger at your door when you even find it difficult to speak to your next door neighbors of their need of being saved by grace, through faith in God's Son. Let me assure you that these experiences have developed in me a God-given courage that I never before possessed. It is not my intention to appear without dignity when I suggest that you "practice up" on these one-time callers.

You are also wondering: "How can I



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effectively and tactfully channel such a brief encounter into a Christ-magnifying conversation?" Or, "Will it be necessary to purchase every peddler's water softener, magazine, encyclopedia, back-scratcher or snake-bite serum?"

I haven't found it so. In fact, the poor, unsuspecting fellows usually don't apprehend that I'm as experienced in sales-resistance as they are in sales-persistence!

Usually it's quite simple to cut them off at almost any point with a charming but convincing, "I don't believe I'd be at all interested in your merchandise. But I am so glad that you stopped by to tell me about it."

That's a sincere statement, because their being at my door has provided me with an opportunity to give them a tract that I would not otherwise have had. Keep up the chatter—you might lose them if you stop for too deep a breath! Your smile and courtesy will doubtlessly stun them so completely that they'll remain immobile for another moment, at least.

Then reach for a tract—by this time you have them right by the door—and hand it to him with a comment like: "Please take this and read it when you have time. I'm a Christian, and you'd be surprised how many people come to my door who have never received the Lord Jesus Christ as their Saviour."

I have found that this more or less standard observation usually throws the conversational door wide open if they desire to pursue, qualify or justify their personal spiritual convictions. More often, however, they quietly thank me and go on their way. Then as I gently close the door I pray that even now they may be seriously considering their need of salvation.

Doubtless, many of you who have read this account of personal experiences have been "Home Front (Door) Missionaries" for many fruitful and satisfying years. You nod your head in silent assent to the fact that your knees no longer shake. And even though you still may not know "all the answers," you agree with me that God's Spirit and Word have enabled you to praise Him for each opportunity to witness.

But to those of you who have not had this blessing let me urge you: Resolve at the very next opportunity to prayerfully and graciously hand a tract to the stranger He has directed to your front door! **END**

"Well Said!"

Contentment comes not so much from great wealth as from few wants.

First talk to God about your children, then talk to your children about God.

—Taken from church bulletins

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YOUTH SUPPLEMENT



*Are we shy,
afraid, timid,
or don't we care
enough to talk
about Jesus?*

Let's Talk About Him!

By Evelyn M. McClusky

TEN minutes after the New Life rally broke up, the soda jerks went into high gear dishing up super shakes and splits. The shop was as far from church as the left field wall is from home plate, and a mob of teens who had just been filled with spiritual food now craved something for the physical man.

I listened to the chatter—hot rods, swimming parties, clothes, pop tunes. I listened closer . . . but no, it wasn't there. Nothing about the Lord Jesus Christ.

Why? Why wasn't the matter closest to their hearts foremost on their lips? Christians everywhere have a truth to tell and a Christ to proclaim. Why don't

they tell somebody about these things?

Try some of these reasons: Christians classify themselves as timid. They're afraid of being called fanatical. They'll look ignorant if they don't come up with the right answer.

But they're not afraid of grieving the Holy Spirit or of failing Christ by re-



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fusal. Neither are they much concerned about rewards for a fruitful life. And we might ask: "Do they really believe that those who have not accepted Jesus Christ are hell-bound and unhappy?"

Mr. Average Christian considers conversation for Christ too difficult for him, and he sits on the sidelines. "You have to have a 'talent to talk,'" he says, "and I don't have it." Is this true? Listen, and I'll tell you about Ralph.

Ralph had had his speech defect all his seventeen years, and he was a spastic. He was anything but attractive and he knew it. So when a school-mate invited him to a Bible club, he eagerly accepted.

At his second meeting Ralph heard someone report a conversation for Christ. "I-I-I wis-wis-wish I cou-coul-could do that," Ralph blurted out.

"Do you know how long God has loved you?" the leader asked Ralph.

"I-I jus-just wish He did!"

The leader explained, "God loved you before the foundation of the world. He planned way back then to prove His love by dying in your place. Ralph, God made you the way you are, and that gives you an opportunity to prove your love for Christ.

"Look at this. I'll draw a circle and label it 'death.' By disobeying God, Adam chose death and this was passed on to all his family. That is why each person born on this earth is under the sentence of everlasting death.

"Then God made a new man to remind us that He is able to begin anew with any of us too. Christ laid aside His heavenly glory and came down to earth to pay the penalty for our sins.

"See! We sketch a door beside the circle of death, because Jesus said, 'I am the Door.' Next we draw another circle and call it 'everlasting life.' When you believe that Christ died for you, you can mark the first circle 'paid' and pass into the second circle, from death to life. Do you believe?"

"I do—I do believe," Ralph cried. Then he picked up a piece of chalk and marked "paid" over the first circle, "death."

"Now, Ralph, you can draw these circles representing death and life and show others John 5:24 in your New Testament."

Ralph excitedly looked up the verse and read: "Verily, verily I say unto you, He that heareth my word, and believeth on Him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life."

Next day Ralph bought a small notebook and surprised the book store clerk by asking, "Do-do you wa-wan-want to know why I bought this bo-boo-book?"

"Why?" she replied.

Ralph drew his two circles marked "death" and "life" and began to explain. As he finished, and the girl was reading the verse from John, she was called to

the phone. The call was urgent. It meant a hurried trip to the hospital, and off she went with Ralph's New Testament in her hand.

Later Ralph learned what happened. At the hospital she read and re-read the passage, then placed her trust in Christ there by the bedside of her injured sister.

♦ For some, a little encouragement is all they need to carry on a conversation for Christ. Take Ralph again. When he realized what Christ had done for him and that he could easily tell others, he was eager to begin. God honors a new Christian in his first attempts to witness. But—remember—if all he ever says is simply a repetition of his first statements, it's a sign he's not growing. We must become increasingly skilled in conversation for Christ.

When we're in need of an operation, we make sure the surgeon is skilled. How much more important is the surgery of the soul! To become skilled in conversation for Christ, make up your mind to grow more and more in the knowledge of the Word and in the knowledge of the Lord.

Acquiring skill is a matter of will and of practice. One way is to write down the words you say and also what the other person replies. Study these and see how much of it concerns you and your problems and how much you lovingly quoted God.

Clever "starts" and gimmicks to present Christ aren't necessary if you speak honestly and with love. Paul told the Ephesians to be "speaking the truth in love" (Eph. 4:15). The more there is of you and your cleverness, the less there will be of Jesus. Keep thinking about yourself, and Satan will be overjoyed. But concentrate on Christ and you will find that you won't be embarrassed to talk freely about Him.

What does Satan have to do with it? Just this. This is a battle, as real as any ever fought at Valley Forge, Iwo Jima or Pork Chop Hill. It's a spiritual battle against the powers of darkness, and Satan has the edge on us in experience and skill.

What can we do in the face of such odds? We who have received Christ have Him within us for instant action. He doesn't expect us to stand up to Satan alone. Remember Galatians 2:20? "I am crucified with Christ; nevertheless I live, yet not I, but Christ liveth in me, and the life which I now live in the flesh, I live by the faith of the Son of God who loved me, and gave Himself for me."

When we have Christ, and are ready to talk about Him, we shouldn't hesitate to go to the rescue of those who are lost or sorrowing. END

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Ever meet a fellow (or girl) who was entirely satisfied with himself? I mean really? Oh, there are lots of people who seem to be satisfied with themselves but they're not. But take the average run of fellows and girls, and I believe there are mighty few of them if given a good, stiff dose of truth serum who wouldn't say, "Satisfied? Not me!" And some would even confess, "To tell the truth, I'm miserable."

It's you unsatisfied fellows and girls I'd like to talk to for a few minutes. (The others probably wouldn't listen anyway.) What I'd like to ask you is, "Why aren't you satisfied?"

"Well," you might say, "for one thing, I could do with a whole lot more money. I'd like to have better clothes . . . a neat car . . . time for fun and travel . . . lots of friends . . ."

Wait a minute. Let's stop there. You could add many more things, but let's break these down to begin with.

What you are really saying is, "I'd like to have independence, beauty, popularity, prestige, power, and all that." Isn't that so? Fact is, when you analyze it, what you would like to have and don't have isn't something outside you at all, but something inside.

Let's go a step further. What if you had all these things? Would you be satisfied then? I wonder. Look around at all the people you know who have a good share of these things. Are they happy? Are they satisfied? If that's all they have I doubt it.

Now let's be fair. I'm not saying that these qualities and things don't give satisfaction; they do, and in themselves they are desirable. What I am saying is that if the truth were known, there are literally thousands of people with wealth, brains, beauty, success and popularity who aren't the least bit happy. Inescapable conclusion, after taking a long, objective look: these things are not the true source of satisfaction after all.

Why aren't they? It's because you and I and everybody else in the world have a need that is bigger and deeper and wider than can be met with anything this world has to offer.

Now, if you're still with me, I want

to ask you a couple of key questions. Is such a deep-down satisfaction as I have been talking about possible? If so, what is it and how do you get it? And here I want to call on some witnesses.

Millions of Christians will say that it is possible. They will say that it is discovered in Christ. And they will say that the way to it is pointed out in the Bible.

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This Book tells of a kind heavenly Father who cares about you, and a Son who gave His life's blood to redeem you. It tells how you may receive strength to live in a way that is pleasing both to yourself and to Him. It tells how God imparts a new, never-ending life to you the moment you believe, and how He opens the doors of heaven to you and receives you as a son into His family.

And what is the result of all this? An inner satisfaction beyond anything you have ever dreamed.

Here is a life worth living for, a God worth dying for, a cause worth your supremest sacrifice. Here is peace of heart. Here is purpose of life. Here is purity of soul. It's for you. Take it. It's yours for the asking. "As many as received him, to them gave he the right to become children of God, even to them that believe on his name" (John 1:12, ASV).—A.C.

For a good story about
family life don't miss
"The Day Father Said
Grace." Find it on p. 9.

Moody Monthly



Owning and driving a car are fun! But a speeding missile weighing a ton and a half carries responsibilities with it. National Safety Council

Are You Ready for that Rod?

By Lowell Saunders

OUR vacation-bound VW scurried along the rolling Missouri hills at 1 A.M. on the morning of August 10, 1958. The moon and stars hid behind churning clouds.

For my mother seated beside me, for my wife in the back, and for myself, there was no thought of danger. Sure, this was the land of Jesse James, the highwayman. But that was history.

A car that had been following several hundred yards behind for the last fifteen minutes finally closed the gap and made three bids to pass. But each time oncoming traffic drove it back. Then at a clear stretch I throttled down and hugged the right shoulder.

The car quickly drew alongside, but instead of passing it began to crowd us off the road! When I foolishly tried to pull away, the driver's companion leveled a revolver at our car and fired five times!

We screeched to a halt.

"What do you want?" I asked, as the two cars panted side by side.

"Your wallet," he said, glaring at me.

He was young, perhaps in his early twenties, as was the driver.

Mission accomplished, he ordered in a voice that tried to be gruff, "Now get on down the road. Don't look back. Don't report us to the cops."

We started forward. The bandits' car paused briefly, whirled around, and disappeared in the blackness behind.

♦ **TRAFFIC** on Chicago's eight-lane Congress Expressway was unusually heavy the night of April 15, 1959. Many drivers were traveling eastward to the main post office to mail their income tax returns.

I stopped at the scene of an accident which had taken place not more than a minute before. An old model car had sheared off a concrete and steel utility pole and was scattered about in a dozen pieces.

One young man lay groaning on the ground, conscious, but unable to receive spiritual help rationally. For the 18-

year-old youth pinned grotesquely beneath a front wheel, help of any kind was eternally too late.

♦ Two youths used their car to rob.

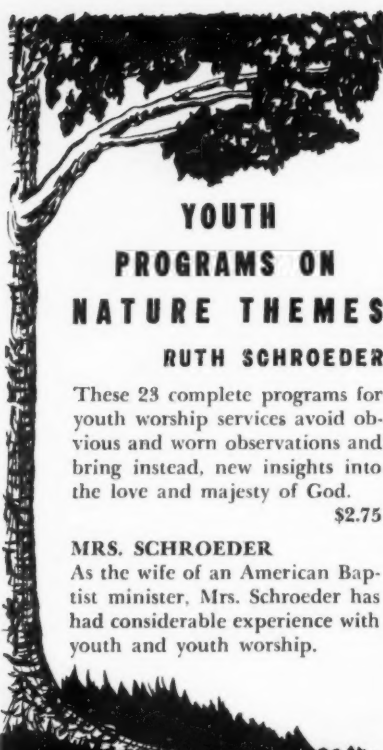
Two others used theirs to die.

Was either pair ready for the adult responsibilities of the man who sits behind the wheel?

Are you?

♦ **UNLESS** you are somewhere in the midst of the Nevada desert, driving involves your riders, pedestrians and other drivers. And, like other aspects of society, driving makes its particular demands.

Go up to the next fellow you see on the street and slap his face. You wouldn't do that? How about cutting sharply in front of another driver, making it necessary for him to slam on his brakes to avoid an accident? It really is not much different. And if sufficiently angered, your fellow motorist may wreak vengeance upon your



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Driving a car can be a treat or a

tragedy—it's largely up to you

car or your person. It has happened.

On the other hand, drive a mile and you will have a dozen opportunities to exercise Christian courtesy.

Or suppose you are the one who has been cut off by an unthinking road hog? "I'll show him," you mutter as you step on the gas. Yes, you will show him. You will show him that you, too, possess the "get even" instinct, that you drive by emotion rather than with your mind.

Some drivers are angry even before they slide behind the wheel. This is a special concern of the National Safety Council which points out the dangers of "boiling blood."

"If you have any family arguments or disputes on the job, settle the point at issue before you step into your car," says Paul Jones, director of public information for that safety organization. "When you're mad, you're in no condition to drive and endanger the lives of every driver and pedestrian you meet. Safe driving demands a cool, clear head."

♦ PHYSICAL factors also enter into driving responsibility. Your car may be new but it could be as unsafe to drive as a battered 1929 Willys-Knight. Keeping tires properly and evenly inflated may take a little time, but catching a potentially dangerous cut or break on your front tires may add years to your life.

How about the brakes, the headlights, tail lights and steering gear? All functioning properly? Don't forget the exhaust system, windshield and windows and horn. They are vital, too. You owe it to yourself and others to keep your car in good mechanical condition.

Check the back of your driver's license. It probably lists any restrictions on your permit to operate a car. If it says you must wear glasses when you drive, but you find it more convenient to forget them, you are just not being honest.

♦ THAT Johnny! Always a show-off even from his primary days in Sunday school. He's grown up now, physically, but he still wears short pants behind the wheel. He thought it was fun as a college freshman to see how close he could come to a parked car while traveling at 40 plus.

As a sophomore he now sees things a little differently. His parents are kindly helping him pay the plastic surgeon's bill for patching up his severed left ear. But he still owes \$300 for sideswipe damages.

Almost a third of fatal accidents last

year involved drinking drivers. At Christmas time well over 50 per cent of all auto accidents are related to drunkenness.

A driver does not have to be obviously intoxicated to be "under the influence" of alcohol, says the Illinois Division of Traffic Safety. "Some clearness of mind and self control go out the car window when small amounts of alcohol are taken."

Two drinks may render a driver incapable of taking the necessary evasive action quickly enough to prevent an accident he could ordinarily avoid easily. And liquor handicaps the beginning driver more than the experienced motorist who does much by rote.

Oh, but you're a Christian. Drinking is not your problem. What about parking? It's true, the modern auto is a tremendous advance over the horse and buggy. But it offers far greater occasion for the lowering of moral standards.

A good rule: Don't do anything in the car you would be ashamed to have your parents know about. Especially when driving, keep both hands on the wheel!

♦ LAST year there were 37,000 traffic deaths in the United States and 1.35 million disabling injuries. The property destroyed and damaged, together with the wage loss, medical expense and overhead cost of accident and motor vehicle insurance amounted to \$5,400,000,000.

What can be done? Perhaps we need to undertake a venture similar to the one conducted in West Germany, where Christians of all faiths cooperated in a safety campaign. Churches used a prayer which, in part, said, "Show me how to steer my car so others may be safe."

A secular German newspaper commented: "The commandment of Jesus, 'Love your neighbor,' is the most important traffic rule ever devised. For the problem of disciplining traffic is more of a human, moral and spiritual nature than a physical or mechanical one."

♦ DRIVING is fun, especially in the summertime. It can give you much delight. Or it can give you much pain, as it has a friend of mine, still hospitalized ten months after his brush with death on the highway.

The next time you get behind the wheel, remember that the way you handle your ton and a half of rolling metal is a good index to your personality.

You live for Christ. Drive for Him, too.

END

Moody Monthly

Witnessing that Wins ... in the Armed Forces

By Joyce Berggren

DRAFTED? Signed up? However you got in, if you're taking your turn in the armed forces, this is your best chance to find out what sort of missionary or other Christian worker you'd make.

So many servicemen have sought help from missionaries in the Pacific that a mission board has been organized to minister exclusively to American servicemen overseas. Perhaps nowhere else is it so true that witnessing for Christ must be more than words. In few other places would you ever have as much ridicule or opposition.

Even when your barracks companions realize that you mean business and can't be budged, you'll have to live 24 hours a day, knowing that hundreds of eyes are watching, waiting for one slip. "For me to live is Christ" (Phil. 1:21) will never mean as much as then.

About this time some soldier will dump a bucket of water on you as you kneel for prayer, and you'll think, like Elijah, that "I, even I only, am left" (I Kings 19:10). But you have a promise that Elijah lacked: "Lo, I am with you alway" (Matt. 28:20).

Even from a human standpoint, you'll rarely be completely alone. You'll find other Christian servicemen. Perhaps they'll lack your initial courage, but if you stand firm they'll be encouraged. In stateside cities you can always find evangelical churches in which to work. If you've spent most of your life in one church, then fellowship in another church may be the richest blessing of your enlistment.

Most big cities have a Christian servicemen's center. You may find a way to serve here and receive spiritual strength in return.

Overseas, no matter how full your duty hours are, you will have leaves and free time to get around to nearby mission stations and get a taste of the foreign field firsthand. Many of today's missionary recruits first sensed the need when Uncle Sam sent them overseas.

You may not win a medal here on earth for being able to say with Paul: "I have fought a good fight . . . I have kept the faith" (II Tim. 4:7). But what rewards will be yours when you get to your real home—the heavenly Jerusalem!

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8-9

POSTURE IN PRAYER

By Jim Montgomery

DALE breezed into his room after one of the "big nights" of the school year.

The evening had been thrilling, but now he began to feel the exhaustion of all he had done. As he made ready for bed, he was fighting a mental battle.

I'm so bushed I think I'll just have my devotions in bed. Besides, it's cold in here. No use being uncomfortable and not getting anything from my quiet time.

In a few minutes he was in bed, reading his Bible. Came prayer time. *Dear Lord, I thank Thee for this day...*

The next Dale remembered was the alarm going off, signifying the start of a new day.

♦ Now, obviously, Dale might have assumed a posture much more conducive to prayer. But beyond this, what, if any, significance is there to posture in our prayer life? Does the Bible have anything to say about the position of our body while talking to the Father? Yes, it does.

The first point of posture in prayer is illustrated for us by Dale's experience. That is, our physical position should be such that it will keep us alert as to what we are doing.

On the eve of Christ's betrayal on the Mount of Olives, we find that our Lord went a little way beyond His disciples. When He came back to them they were sleeping. He told them to *arise* and pray lest they enter into temptation. By getting to their feet they could be in a position where they would be less tempted to fall asleep.

For some, the traditional kneeling posture accomplishes this. Others find that to kneel and lean against a bed or chair is just as conducive to sleep or mental wandering as being in bed. For them perhaps a sitting position would be more effective. Still others find that to be really alert they must stand or even walk around the room as they pray.

There is no simple solution to finding the position that keeps you most alert. It may take some real discipline on your part to discover that position and maintain it so that you may pray more effectively.

♦ But posture in prayer has much more significance than assuming the physical position most conducive to keeping awake.

Our posture should express the attitude and nature of our prayer.

One example is found in II Samuel 6, where we read that David in expressing his praise and thankfulness to the Lord danced before Him. His bodily movements as well as his words were expressive of his inmost thoughts and prayers.

There are many examples of people "falling on their faces" in supplication and worship. This certainly is an expression of submission and humility before the Lord.

The terms "bowing the head" and "kneeling" are also used many times in the Scripture.

♦ In our prayer life, then, it would appear that our position should be an outward expression of our innermost prayers. Kneeling expresses our humility and submission to God. It also expresses a quietness and confidence as we calmly wait before the Lord.

On the other hand, walking about and perhaps using gestures of hands and arms might be appropriate in showing earnestness and urgency or even praise and adoration in our prayers.

Our position should not be "put on," however, but should be a natural expression of our feeling. For example, the student who "conserved time" by praying while he was shaving was showing neither his fervency nor his submission nor his praise. His position at such a time was simply not a natural expression of his feeling in prayer.

♦ JAMES says, "The effectual fervent prayer of a righteous man availeth much" (5:16). Our prayer should be heartfelt and not hypocritical, as Christ warned the Pharisees who loved to stand and pray in public. Their posture meant nothing, for their hearts were far from God. We cannot assume, then, that taking a certain position will assure us that we are really praying. "God looketh on the heart."

How about your prayer life? Do you keep alert? Do you let your body express your emotions? Do you avoid letting yourself think that you are praying merely because you assume a "prayer position"? With God searching our hearts, let us see if we can achieve an effective prayer life by assuming more appropriate postures when we pray.

END

Moody Monthly

Quotes You Wrote

To Virginia Newitt

This word ["So You've Broken Up," June] is most thoughtful, earnest and appropriate. It will be a great help to young hearts everywhere, I am sure.—V. R. E., Illinois

You have found expression for things I have felt but have been unable to say well. Twenty years ago, I was sure that a certain girl was "the perfect will of God" for me. But . . . we were led to break up by mutual understanding. She later married . . . I have been most happy in the Lord's better plan for her.

As for me, there never has been the "Right One." But this circumstance has been one of His ways of leading me into a satisfying and thrilling ministry . . . [which] would certainly have been impossible had my earlier dreams come true.

Your article will go into my permanent files. I want it to be of help to young people in my churches.—W.M.S., Nebraska

"Right Dress!"

I appreciated your "Tween Teens" in June. There are some clothes in my wardrobe I haven't been satisfied with lately. Your timely article aided my decision. I am going to discard . . . my things that might offend.

We girls don't mean to offend [but] modern styles and miracle fabrics make it hard for girls to dress modestly. It is helpful when youth leaders encourage young people to dress right by instruction and example. Your viewpoint is very enlightening. It has helped me.—G.W., Illinois

Real Contentment

I have learned in whatsoever state I am, therewith to be content.—Philippians 4:11

When Paul wrote that sentence, he was not just whistling in the dark to keep up his courage. His happiness or discontent did not depend upon circumstances surrounding him. There was one thing sure, unchanging, firm, and solid; and that was Christ's boundless love.

Paul was content because he had placed his whole life, his body and soul, into the loving and omnipotent hands of Jesus. It was clear to him that all his affairs fell into the plan of God, and even though he was in the dungeon, even though he heard the clanking of the chain which bound him to the guard, he knew that God would still make use of whatever energy and effort he could put forth for the furtherance of the Lord's kingdom.

With eyes anointed by the Holy Spirit we have seen the Son of God who came to make us rich with the riches of heaven, who came to bestow upon us all that we need for time and for eternity. Keeping our eyes fastened upon that Christ, we will be able to suit our life to our circumstances. No matter what happens, we will be able, through the power we receive from Christ to be content with anything.—*The Adoring Heart*

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What Does the Bible Say?

Right and Wrong

By Anthony C. Capon

PASTOR, do you think smoking is wrong?" "Do you think a Christian ought to go to movies? Even good ones?" "Would it be wrong for me to go to the school dance next week?"

These questions and hundreds of others like them are some of the most common a minister has to answer. The temptation is for him to make lists of things he considers all right and things he forbids.

But if he is a wise man, he will prefer to give his young people some guiding principles to help them to make their own decisions, with prayer and the guidance of the Holy Spirit.

That is what I am going to try to do this month. We will look up verses that will give us the main principles of life. These will enable us to decide in each situation what is right and what is wrong.

One word of warning, though, before we start. God cannot guide you, even through the Bible, if you don't really want to know His will. Some people only want to turn to the Scriptures to find verses which support their own ideas. Make sure you are willing for God to speak.

♦ HERE is the first question you need to ask about any doubtful thing: *Can it be done in the Lord's name?*

Turn please to Colossians 3:17. How many of our activities should be done in the name of the Lord Jesus Christ? Is there any suggestion in this verse that things could be allowed in a Christian's life which cannot be done in His name? What does the last part of the verse tell us to do about all our activities?

Doing something in the Lord's name means doing something as His representative or His servant. It could only apply to doing something He Himself would be quite at home doing. And similarly, if one cannot honestly thank God for what one is doing, it is obviously not a right activity for a Christian.

This is a very useful test, then. Can you picture the Lord Jesus in the situation you are asking about? Now don't get your picture of Christ out of balance! Remember He dined with sinners and attended a wedding at which men were expected to have "well drunk" by the end! But you know the purpose He had in going, don't you?

♦ Now for our second question. It fol-

lows on from the first. *Will my doing this be of some help, either to me or to someone else?*

See this in I Corinthians 10:23. Notice at the beginning of the verse how Paul disagrees with those people who spoil the freedom of Christian life by imposing laws and prohibitions. What does he say? Unless some action is definitely sinful because it is prohibited in the Word of God (such as jealousy, drunkenness and so on), no one has any right to order you not to do it. An exception here, of course, is that you must obey your parents, as we saw in an earlier study.

But the Scripture here gives us another test, doesn't it? The same thing is put in two ways: "expedient" means worth while and a thing that "edifies" is one that is helpful to someone. Paul distinguishes here between things that are really helpful and things which are just a waste of time because they do not help either you or anyone else in the Christian life.

From this verse, do you think it is enough to say of something, "There's no harm in it"? What else should you be able to say?

♦ THE third question is: *Does this thing tend to become a habit?* An important question to ask, based on I Corinthians 6:12.

We have seen the first part of this verse before, but the last part is new. What danger does Paul see in some things? What is his attitude to such things? It is his way of saying "No."

What things come to your mind as liable to become habits? It cannot be denied that some practices which may be quite "lawful" for the Christian, as our Scripture says, are nonetheless habit-forming. The Christian here is warned against them.

♦ QUESTION number four: *How does the proposed activity fit in with my stewardship of money and time?*

We saw in one of our earlier Bible studies what our attitude to money should be. We should regard it all as belonging to Christ and we should remember that we have it only as His stewards. He gives us some of His own money to care for and to use for His glory. Through the money He commits to us, Christian work of all kinds must be supported as well as our own churches.

It is clear that this should make us

Moody Monthly

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the last word

Dear Friend:

Christian homes and Christian families are the center of our interest in this issue. But before we can build any kind of a home, we have to solve the housing problem, i.e., find a place to live. Likewise, before we can build a truly Christian home, we have to solve another housing problem: find a place for Christ to live.

A home is not a Christian home if Christ does not live in the hearts of its members. Is this a new thought to you, that Christ wants to live in your heart? Here's what He said: "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me" (Rev. 3:20).

This is a promise He has made. If we realize that we need Christ and invite Him to be Lord of our lives, He will come in.

Does this sound like a mystery? That's what Paul called it when he wrote to the Colossians. The mystery, he said, is "Christ in you, the hope of glory" (Col. 1:27). It is a glorious mystery, but in it is the answer to the greatest housing problem.

He waits for us to open the door. When we open our heart's door and invite Him to be Ruler of our lives, we can begin to build a home in which He is Master and Lord.

The Editors

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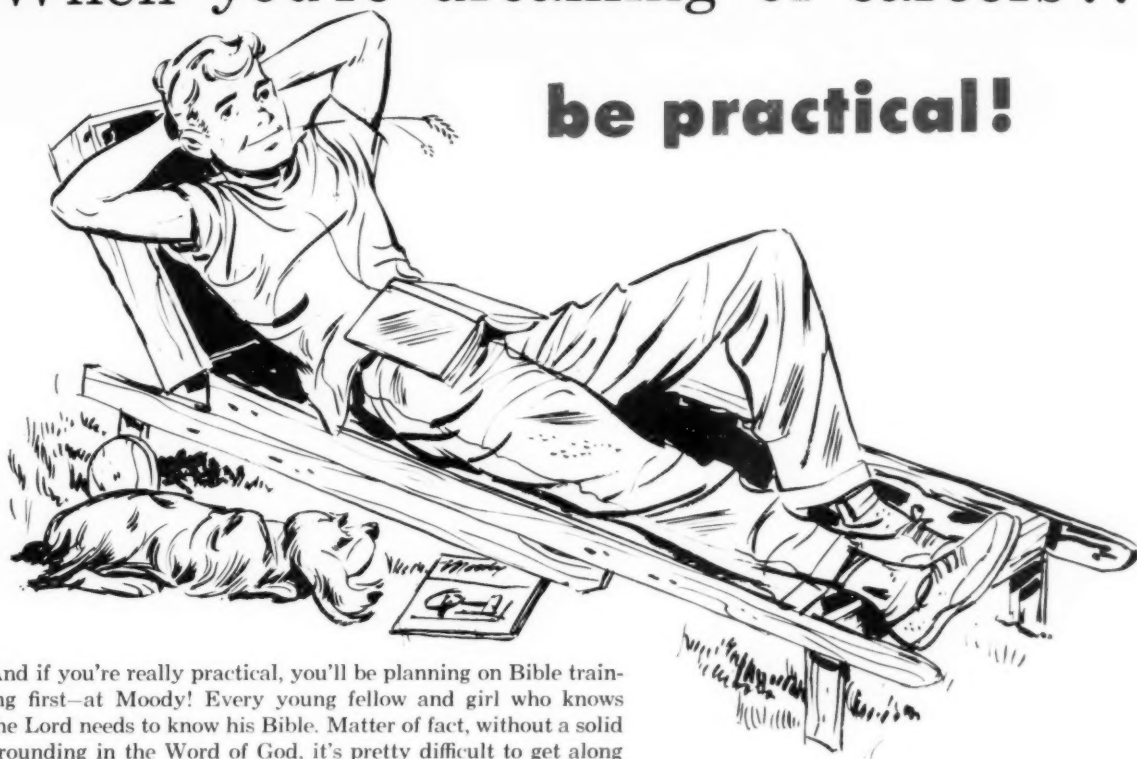
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DR. WILLIAM CULBERTSON, president

DR. S. MAXWELL CODER, dean

Bible Institute

820 N. LaSalle Street

Chicago 10, Illinois

the last word

Dear Friend:

Christian homes and Christian families are the center of our interest in this issue. But before we can build any kind of a home, we have to solve the housing problem, i.e., find a place to live. Likewise, before we can build a truly Christian home, we have to solve another housing problem: find a place for Christ to live.

A home is not a Christian home if Christ does not live in the hearts of its members. Is this a new thought to you, that Christ wants to live in your heart? Here's what He said: "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me" (Rev. 3:20).

This is a promise He has made. If we realize that we need Christ and invite Him to be Lord of our lives, He will come in.

Does this sound like a mystery? That's what Paul called it when he wrote to the Colossians. The mystery, he said, is "Christ in you, the hope of glory" (Col. 1:27). It is a glorious mystery, but in it is the answer to the greatest housing problem.

He waits for us to open the door. When we open our heart's door and invite Him to be Ruler of our lives, we can begin to build a home in which He is Master and Lord.

The Editors

CLIP-----

To the best of my knowledge and belief I have today received Christ as my personal Saviour and Lord.

Name _____
Address _____
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Those making decisions are invited to clip and send the above to MOODY MONTHLY, 820 North La Salle Street, Chicago 10, Ill.

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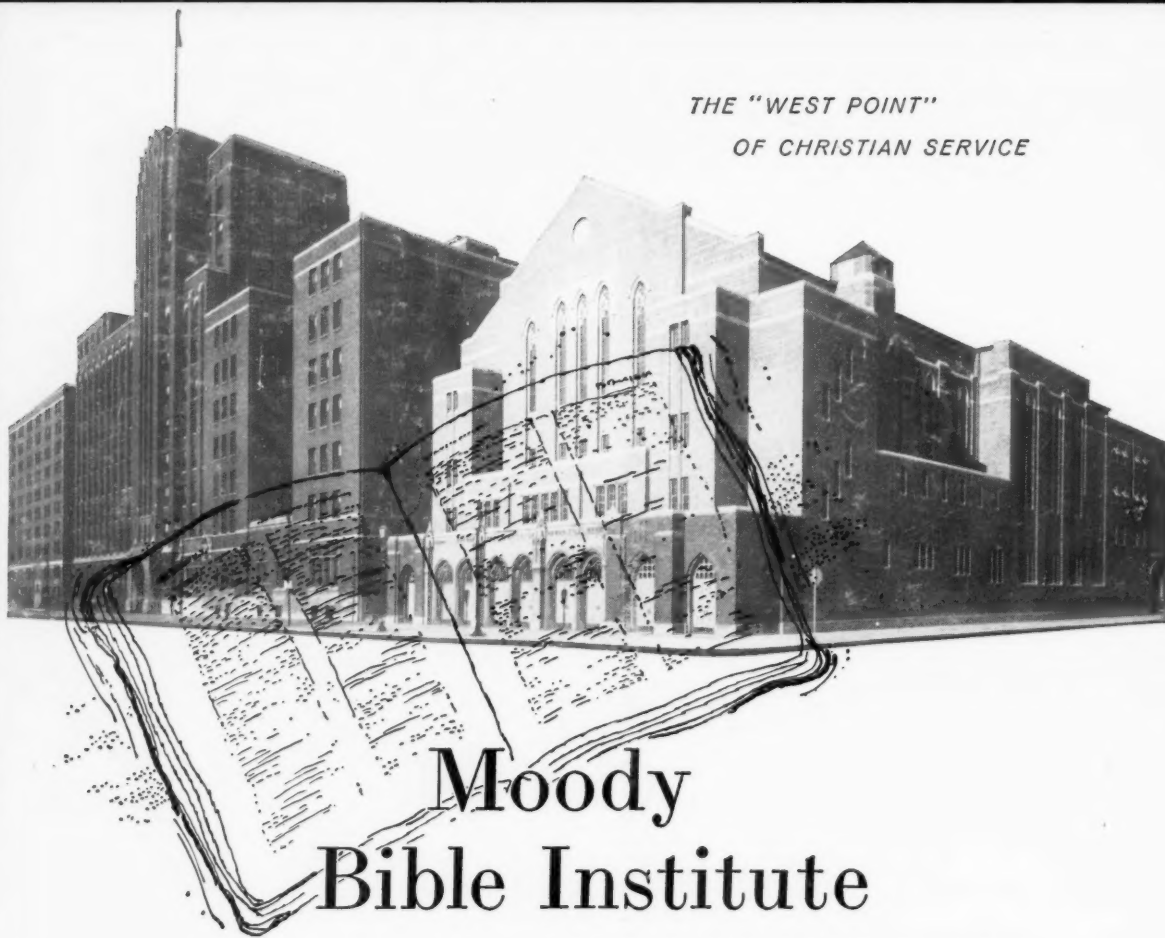
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